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The Antiquary

An Illustrated Magazine
Devoted to
the study of
the Past

*"I love everything
that's old: old friends,
old times, old manners,
old books, old wine."
Goldsmith*

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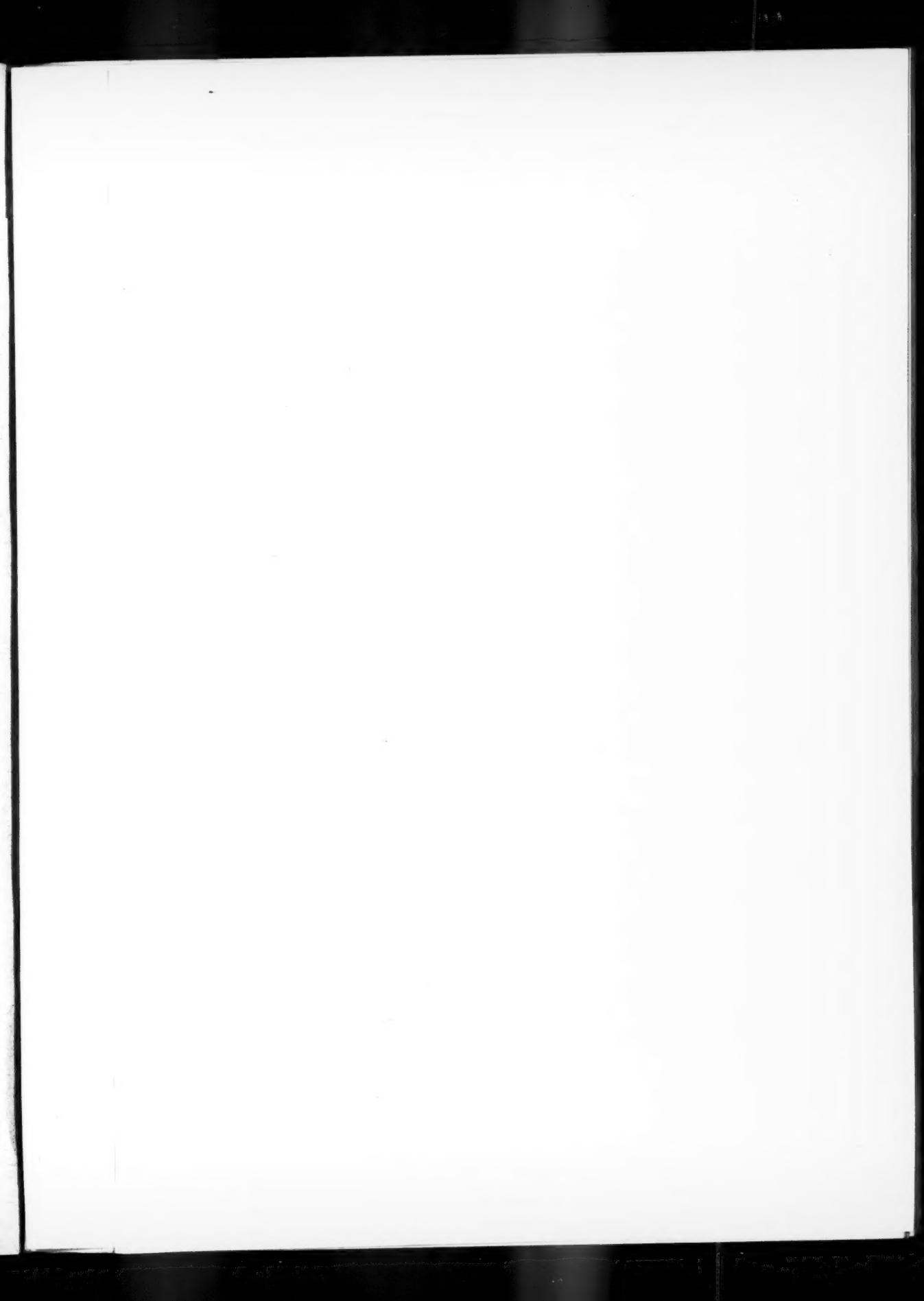
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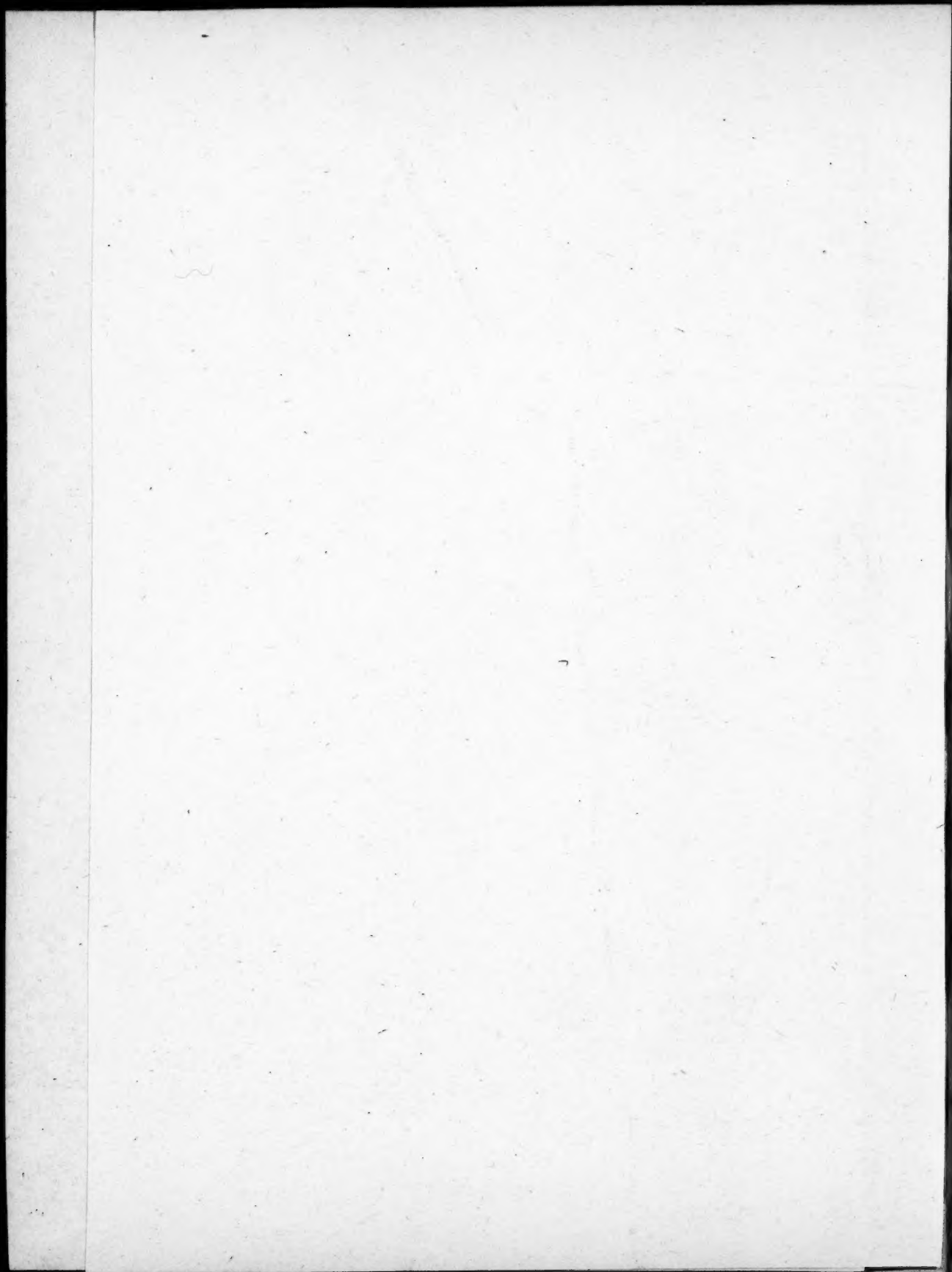
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The Antiquary.



DECEMBER, 1906.

Notes of the Month.

IN a brief article contributed to the *Builder* of November 3, Mr. J. Oldrid Scott, F.S.A., the architect, sums up the damage done to Selby Abbey by the disaster of October 19-20. The injury, he says, "does not extend to the outer walls, except to a small degree. Nor are the groined aisles of the nave and choir seriously damaged. The parts of the building which have suffered most severely are the choir, nave, tower, north transept, and the Latham Chapel, where the fire originated. This chapel is east of the north transept, with arches opening into it and into the choir aisle. The effects of the fire here are terrible; the roof has, of course, gone, as well as every trace of the organ, which filled the chapel, while the face of the stonework has practically been destroyed. Not a scrap of moulding exists in the three arches, and so great was the heat that the stone ribs of the groining in the adjacent choir aisle were completely destroyed. There can be no doubt that the fire started in the organ, spreading from it to the transept and to the choir, while the tower and nave suffered later on. The nave, owing to the fire there having started some hours after the commencement, had but little injury done to its stonework, as the fire brigades from York and Leeds were by then on the spot, and were able to play on the beams of the roof as soon as they fell. The roof was destroyed, but hardly a trace of injury can be found in the arcades and piers.

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"Very different is the condition of the beautiful choir. Here the burning timbers of the roof fell to the floor, and combined with the flames from the stalls and screens, burning the lower part of the fine piers of the arcade so severely that large quantities of the stone have fallen away, necessitating in some cases the immediate shoring of the arches.

"Happily the arches themselves, with the beautiful capitals and canopies above, have hardly been touched, though all is much discoloured. The firemen concentrated their efforts to save the grand east window, and succeeded to a very large degree.

"The tower is completely burnt out, all the floors and roof having gone, while most of the bells fell to the floor and broke up, the others remaining perched up in a very insecure position on the iron girders. The whole of the fittings have gone, including the long range of stalls, the numerous screens, the reredos, pulpit, and benches. The interior is a terrible sight, but those responsible for the building are full of hope that all may be reinstated in the course of two or three years." The same issue of the *Builder* contained a very fine drawing of Selby Abbey from the south-east, made by Mr. Arnold Mitchell in 1889.



Mr. Scott estimates the total cost of reparation and restoration at about £50,000, and considerable sums have already been promised. Referring to the passage in Mr. Scott's report touching the proposed "new roof and oak groining," Mr. St. John Hope, in a letter to the *Times* of November 6, said: "Surely, after the severe lesson we have just had, the choir and presbytery ought now to receive the stone groining for which they were designed. . . . The 'tusshes' for the flying buttresses to take the thrust of a stone vault exist, where they have not been 'restored' away, and there is no constructional reason that I know of against those supports being built with the stone vault. Common sense dictates that so grand a church should as far as possible be made fireproof." As can be seen in Mr. Scott's article above, it was the falling of the burning timbers of the roof that wrought such destruction in the fittings of the choir. Mr. Hope's suggestion

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is excellent, and there is every reason why it should be carried out.



Mr. Hope also called attention to the "loss of the remarkable relic cupboard that stood under the arch to the north of the high altar. Much regret has been expressed at the burning of modern fittings which can be replaced by as good or better; but the loss of the mediæval cupboard is irreparable, as well as that of the remains of the old stalls."



We note with deep regret the death, on October 28, at the age of sixty-three, of Mr. J. T. Micklethwaite, F.S.A., architect and surveyor to the Dean and Chapter of Westminster since 1898. He built many churches—several in conjunction with Mr. Somers Clarke—and was a frequent and valued contributor to the journals and transactions of many archæological and architectural societies. He was also one of the founders of the Henry Bradshaw Society, the St. Paul's Ecclesiological Society, and the Alcuin Club. He published only one book—*Modern Parish Churches*, 1874—which had a great effect upon subsequent church buildings, and is still to a considerable extent regarded as authoritative.



"Excavations have been begun," says the *Times* of November 2, "within the area enclosed by the Roman walls at Pevensey, which is supposed to be the site of the Roman-British city of Andredceaster. The committee who are undertaking the work include Mr. W. Page, F.S.A., Mr. C. R. Peers, F.S.A., Mr. H. Sands, F.S.A., Mr. L. F. Salzmann, and Mr. J. E. Ray (members of the Sussex Archæological Society), with the assistance of Dr. Haverfield and Mr. Fox. Mr. Salzmann is superintending the work, with the assistance of Mr. Ray. Several trial shafts were sunk, and the ancient pathway from the north postern gate was disclosed at a distance from the walls. From the result of these trials the committee have laid plans of excavation, which should disclose the foundations of Roman buildings. They also intend to obtain a ground-plan of the Decuman gate and of the Norman castle. Excavations were last made at Pevensey in 1852, but nothing of importance was un-

earthed. The property belongs to the Duke of Devonshire, and he and the tenant have given permission to excavate. Subscribers to the funds include the Duke of Norfolk, Canon Cooper, Canon Deedes, and Mr. Rudyard Kipling."



The exhibition of Jewish Art and Antiquities, referred to in last month's "Notes," was opened in the Whitechapel Art Gallery by Canon Barnett on November 6. Perhaps the most salient feature of the exhibition is the number of scrolls of the law, with their cases, mantles, and pointers, which have been lent. A unique case, containing all the objects of the Jewish ritual, dated seventeenth century, has been lent by the Victoria and Albert Museum. Tephillin and Talith figure prominently. These tephillin, or phylacteries, are worn at times of prayer, as the catalogue explains, in literal obedience to the command: "They shall be for a sign on thy hands and as frontlets between thine eyes" (Deut. vi. 8). They are bound, with intricate interlacing of the bands, on the left arm and on the forehead between the eyes. One of the most beautiful objects in the exhibition, which is excellent in every respect, is a wonderful repoussé and engraved silver ark for the scroll of the Law. It is of square form, and bears double eagles and a shekel in the middle, and rests on a bell-shaped pedestal. Other exhibits which render the collection well worthy of a visit from all interested in art and archæology, are the several shophars, or ram's-horn trumpets, used on the New Year and the Fast of Atonement.



In a pleasant article on "Treasure and Tradition" in the *Morning Post* of November 2, Mr. Andrew Lang, referring to occasions on which tradition that clings to a permanent object in the landscape may be correct, says: "Thus the natives of New Zealand had a tradition that their ancestors, when they arrived in their canoes some four centuries ago, buried some sacred things under a large tree. It is said that the tree was blown down in recent times, and that the sacred things were discovered. A friend of my own in Perthshire asked an old cottager if he had ever heard of a gentleman

dying in a certain place after the Battle of Killiecrankie. 'Ay,' said the old man, 'and his inside was taken out, when his friends took the body home, and buried under yon tree.' Now, my friend knew that his ancestor's body had been disembowelled before it was taken to be buried in the Lowlands. All tourists to Killiecrankie are shown a tall standing stone on the level land or 'haugh' by the river, and are told that there Claverhouse fell. It does not seem that this story can be true, for the great Dundee fell before 'the break in the battle,' on the upper plateau. But I casually discovered that but forty years after the battle this erect stone was regarded as the place of the fall of Dundee. There was nothing to mark the actual spot, and the stone, probably erected in prehistoric times, was forced very early into the service of tradition."

The remains of a Roman villa have been discovered at Grimston, near King's Lynn. Excavations have been made under the supervision of the Norfolk Archæological Society, and the *Eastern Daily Press* reports that the villa apparently runs from north to south. At the north-east corner was located the hypocaust, or heating chamber, of the house, the flue tiles for the hot air being found in some cases *in situ*. Amongst the debris in the hypocaust were found many fragments, of mosaic pavement, with portions of designs; but it had evidently been broken up, and for the most part lay face downwards. Adjoining the hypocaust was found an ashpit, in which, besides ashes, oyster-shells, and bones of sheep, pigs, and ducks, were discovered some fragments of Roman window-glass, some bone pins, and the blade of a large knife. To the west of the hypocaust is a large chamber paved with red tesserae, probably about 30 feet square, although the western boundary wall has not yet been discovered. From this chamber ran southwards a long corridor or passage way, with rooms apparently on either side of it, although the foundations on the eastern side are somewhat indefinite. This corridor is 8 feet wide and about 60 feet long, being also paved with red tesserae. On the western side of the corridor, and at its southern end, are two or three chambers, one being 21 feet

square, portions of the others having in recent times been removed in making a pit. In the southernmost of these chambers were found large quantities of wall plaster, richly painted in pure bright colour, and some lined margins, showing that the villa must have been artistically decorated at a considerable cost. Early in November the excavations were suspended, the remains laid bare being covered up for the present.

Arrangements were completed at a meeting held on November 7 for establishing an archæological club for Brighton and Hove, with the object of stimulating interest in the archæology of the district, and particularly of preserving and recording matters of interest in the study. It is intended to supplement, as far as possible, the work of the Sussex Archæological Society.

An interesting discovery has recently been made in the Church of Sta. Maria Novella at Florence. Between the two more famous chapels of the Rucellai and of the Strozzi there is that of St. Gregory the Great. Remains of frescoes, probably of the fourteenth century, depicting the eventful life of that Pope, have now come to light there, as well as an older decoration in Byzantine style. The latter discovery confirms the theory of Mr. Wood Brown that Greek artists were employed in decorating the original Church of Sta. Maria Novella—the present building was begun in 1278. Such a combination of Eastern art in a Western church is peculiarly appropriate to an edifice which contains the tomb of the Œcumenical patriarch who attended the Florentine Council for the Union of the Churches.

A curious custom, which dates back over 300 years for its origin, is observed at Newark, Notts, during the autumn. According to local historians, on a Sunday evening in the autumn, about 300 years ago, a wealthy and well-known local merchant, named Gofer, wandered abroad in the woods which at that period surrounded the township of Newark. By some means or other he lost his way, and as the woods were then infested with robbers, the merchant did not expect to see his home again, and was about to give up in despair

when he suddenly heard Newark Parish Church bells ringing for Sunday evening service. By noting the direction from which the sound of the bells came he succeeded in finding his way out. As a thank-offering for his providential escape, he bequeathed a sum of money, the interest of which was to be paid to ringers to chime the bells for six successive Sunday evenings every year, for an hour, beginning with the twelfth Sunday before Christmas. Up to the present the custom has been rigidly observed, though many residents in the town are ignorant as to the reason.



Mr. Kempe, the Chancellor of the Diocese of Newcastle, has decreed that, subject to certain legal conditions as regards the land being fulfilled, a faculty shall be issued for the building of the nave of Hexham Abbey Church. The original nave was destroyed in 821, and a scheme for rebuilding it in the thirteenth century came to nothing through the burning of the church by the Scots in 1296. Some little work was done in the fourteenth century, the remains of which are still to be seen in the shape of walls a few feet high. It is proposed now to build the nave in the Perpendicular style. The decision is one much to be regretted. The present Abbey Church is a building of considerable beauty and of much interest, and the addition of a modern nave can only be regarded as a mistake.



During recent replastering operations in the north aisle of the parish church, Steyning, Sussex, the workmen discovered an old doorway which had evidently been plastered up in the remote past. When the plaster was removed, a fine arch of stonework 4½ inches deep was revealed, and set in this was a fine specimen of a Tudor door. The Vicar (the Rev. A. Pridgeon) suggests that this was the door through which excommunicated offenders were sent from the church. The hinges on which the door hung are quite intact.



In *Country Life* of October 20 appeared a very interesting letter from Mr. S. Aveling. He wrote: "In the High Street of the city of Rochester several old houses are being demolished to make room for electric tram-

ways. Among them is a small inn bearing the sign of the White Hart. It was built in the year 1396, and the sign was evidently taken from a badge of King Richard II. From time to time the house had undergone alterations, but it had an unbroken record as an inn from the time it was built. The ownership was first transferred in 1401, and again in 1433. On 'the 21st Feb. in the 18th yere of the reyne of King Henry the 7th, an owner, one Robert Croft, left by will money for the fyndyng of a priest in the Church of St. Nicholas to synge for the soule of the said Robert Croft.' An interesting inventory of the contents of the house was made in 1569, and is printed in a paper in *Archæologia Cantiana*, 1895. The names of the rooms are given, and the number of panes of glass in the windows. In the reign of King James I. the property came into the possession of the old family of Dalysen of Hamptons, Kent. On the last day of June, 1667, Samuel Pepys sojourned and slept at the White Hart. He had visited Chatham, and strolled on to Rochester with a friend—'a fine walk, and there saw Sir F. Clerke's house, which is a pretty seat' (illustrated in *Country Life*, May 27, 1899), 'and went into the Cherry Garden, and here met with a yung, plain, silly shopkeeper and his wife, a pretty young woman, and I did kiss her.' He and his friend then went to the White Hart to supper, 'and then to bed. Our beds were corded, and we had no sheets to our beds, only linen to our mouths' (a narrow strip of linen to prevent the contact of the blanket with the face). Rochester is noted for many old inns. The Crown Inn was established in 1390, and the original building was destroyed within the writer's recollection. It was the scene in the second act of Shakespeare's *Henry IV.*, Part I., of the Two Carriers and Gadshill. The first owner, Symond Potyn, left money to found almshouses for the poor. These old inns are rapidly disappearing throughout the country, and we are losing many of the old signs and signboards, and their often beautiful hammered ironwork, supports, and framing."



On the occasion of a recent visit of the Sussex Archæological Society to Chichester, Mr. E. S. Prior, M.A., who described the Cathe-

dral to the visitors, pointed out the dangers that threaten fine monuments of art in our churches and cathedrals from unscrupulous American visitors. He told his hearers that he was recently at Christchurch, photographing some fine carving in the church, and noticed that one of the best portions of the carving had been ruthlessly cut and hacked about since his previous visit, a few months earlier. When he called attention to this, the vergers told him that a party of ten Americans had recently visited the church, and that while six of them had held him in conversation at the other end of the building the rest had occupied themselves with cutting pieces from the carving—presumably to take away as mementoes. Since he had lived at Chichester he had himself noticed six distinct chips which had been knocked off the beautiful figure on the tomb of Lady Maud FitzAlan, one of the most beautiful monuments of its kind in the country. We kept the statues of Greece and Rome in our museums, said Mr. Prior, and visit any damage committed to them with severe penalties; but statues which are quite as valuable, as being the best art, and should be more so, as being English, we are content to leave at the mercy of the vulgar curiosity or the carelessness of the public.

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The Bradford Historical and Antiquarian Society has issued an interesting programme of papers for the current session. On December 7 Mr. J. J. Brigg, M.A., is to lecture on "The Remains of a Roman Way in the Neighbourhood of Keighley." In 1907 it is proposed to make excursions to Ripon Cathedral and Fountains Abbey, Richmond Castle and Easby Abbey, Leyburn and Bolton Castle, and other places of interest.

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The report of the Commissioners of Woods, Forests, and Land Revenues gives some particulars of the work done during the year 1905-1906 for the preservation of the structure of Tintern Abbey. The view of the venerable ruins has been very materially improved by the clearing away of a large quantity of soil and rubbish from the west end of the building. The work in connection with the resetting of the centre mullion and what remained of the tracery of the great east

window has been satisfactorily completed, including the protection of the gable over and walls adjoining, and the scaffolds have been removed. In the south transept a scaffold has been erected and an examination made of the upper part of the staircase at the south-west angle and of the south wall and gable adjoining, where the coping and springer to the same hung over in a dangerous manner. The wall, which had broken away, has been reset to a sufficient height to support the springer and coping, and render them secure. The tops of the walls, where exposed to the weather, have been made sound and protected, and the open joints of the masonry pointed. This was an important and very necessary work, requiring a considerable amount of material, and involving much labour and time owing to the great height from the ground. Considerable repair has been carried out in connection with the passage above the arcades, the floors have been made good to exclude water from the walls and arches beneath, and some large openings which weakened the walls have been built up. Much work yet remains to be done, especially in connection with the eastern arch of the tower, and with the north transept and stair.

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The spring meeting of the Bristol and Gloucestershire Archæological Society will be held at Northleach on May 28, and the summer gathering will probably take place at Stroud on July 16, 17, and 18.

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The Council of the Royal United Service Institution, in its *Journal* for October, announces that the First Commissioner of Works has decided that the work of restoration of the ceiling of the Banqueting House at Whitehall shall be commenced at an early date. The process of restoration will probably occupy a period of six months, but during this time visitors will be admitted to the museum as usual, since only a portion of the ceiling will be covered from view at a time. Charles I. commissioned Rubens to paint the ceiling. It is divided by a rich framework of gilded mouldings into nine compartments, with allegorical subjects. The centre one represents the apotheosis of James I.; on either side of the ceiling are

oblong panels expressing the Peace and Plenty, Harmony and Happiness, which, according to the painter's fancy, signalized the reign of James I.; and in the other compartments Rubens' patron, Charles, is introduced in scenes intended to represent his birth and his coronation as King of Scotland; while the oval compartments at the corners are intended, by allegorical figures, to show the triumph of Virtue over Vice. Rubens was paid by Charles I. the sum of £3,000, and received the honour of knighthood for his work, in which, according to Sir Godfrey Kneller, he was assisted by Jordaens. The sketches were made in England, probably on the spot, but the actual painting was executed and completed in Antwerp in the year 1635. The ceiling has been four times restored—in the reign of George II., by Kent; in 1785, by Cipriani; in 1837, under the direction of Sir Robert Smirke (when the entire building was restored at a cost of £15,000, by Sir John Soane), and again at a later date in the nineteenth century.

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In the *Surrey Comet* of October 13 Dr. W. E. St. L. Finny, a well-known local antiquary, had a good and appropriately timely article on the history of "The Office of Mayor." Other newspaper articles of antiquarian interest have been a paper on "Bamburgh Castle," by Mr. F. Stopford, in the *Evening Standard* of October 23; an interesting account of the work of the Glasgow Archaeological Society, *à propos* of its jubilee celebration, by Mr. W. G. Black, in the *Glasgow Herald*, October 30; the first of a series of articles, illustrated, on "Coats of Arms of London Boroughs," in the *Observer*, November 4; "An Autumn Drive in the Valley of the Teign," by Mr. A. J. Davy, in the *Torquay Times*, November 3; and some good illustrations of excavations at Herculaneum in the *Illustrated London News* of November 3.

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At the general meeting of the Egypt Exploration Fund, held at Burlington House, Piccadilly, on November 13, Mr. Hilton Price referred to the remarkable discovery at Der-el-Bahri of the shrine of the goddess Hathor, which was mentioned in the "Notes" in the *Antiquary* for April last. When all the rubbish

had been cleared away the top of an arch became visible, made of two blocks leaning against each other. A hole having been made underneath, it was found that this arch was the forepart of an arched room or shrine, in which was discovered a natural-sized Hathor cow, cut out of sandstone and painted, in a perfect state of preservation. This was the great find of the year. It was the first time on record that a shrine containing a god or goddess has been met with intact. A message was at once despatched to Cairo, and soldiers were sent to guard it; but before they arrived Mr. Currelly, who was engaged in the work, sat up all night with the charge to protect her from harm. The cow is of the same type as its modern representative, is painted a reddish brown, with curious black spots in the form of a four-leaved clover, and on both sides of the neck are papyrus flowers and buds. The shrine in which it was found was built of sandstone blocks, covered with stucco, and elaborately painted and sculptured with pictures of Thothmes and Merit Rā and the cow of Hathor. The whole of this shrine was taken down, and carefully transported, together with the cow, to Cairo, where it has been rebuilt in the Cairo Museum. The neck of the cow bears the cartouche of Amenophis II., the son of Thothmes III. of the Eighteenth Dynasty. It is in high relief, showing that it was contemporary. Experts declare this to be the finest specimen of Egyptian animal sculpture yet found.

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In an address (read by Mr. Hall) M. Naville, who has been carrying out these excavations, said Der-el-Bahri would be a lasting work of the fund of Egypt. It was one of the great attractions, and one of the most striking sights of all the antique remains at Thebes. When they had carried away the two mounds of rubbish on both sides of the ramp, the whole end of the valley at the foot of the majestic cliffs of Der-el-Bahri would be cleared and open, and the visitor crossing from the river would have before his eyes, not a labyrinth of rubbish mounds, but two temples of remarkable design, dedicated to various gods, and chiefly the goddess who was supposed to dwell in the caves of the mountain, and to go down occasionally to the river—

Hathor, mistress of the West. One of these temples, the largest, was built by a mighty queen; its pillars had been re-erected, and its ceilings restored by the fund, so as to protect the sculptures.

Dr. B. P. Grenfell reported finds of literary papyri at Oxyrhynchus far exceeding the discoveries of any previous season. These comprised new odes of Pindar, parts of the lost tragedy of Euripides on Hypsipyle, parts of a new Greek historian, and of a commentary on the second book of Thucydides, the second half of the *Symposium*, and portions of two manuscripts of the *Phædrus* of Plato, of the *Panegyricus* of Isocrates, and the speech of Demosthenes against Boeotus. These manuscripts all belong to the second or third century.

A discovery was made on North Hill, Colchester, on the afternoon of November 14, of a Roman mosaic pavement, about 2 feet below the surface. The pavement, or flooring of a room, is of an elegant geometrical design in red, orange, white, and black tesserae, surrounded by a broad border of plain red tesserae. Similar pavements have been found at various times in Colchester, and portions are preserved in the Corporation museum. It is hoped that the present discovery will be successfully lifted, and added to the valuable collection in the museum.

Professor Waldstein's tenacity has earned its reward; his project has made a great step forward. The Italian Central Commission of Antiquities and Fine Arts has unanimously accepted the Professor's scheme for the excavation of Herculaneum on the following conditions: First, that subscriptions in aid of the work shall be contributed from private sources, the funds to be administered by an international committee, under the presidency of the King of Italy. Secondly, that the executive committee be composed of an equal number of Italian and foreign members, all of whom are to be nominated by the Minister of Public Instruction; the president of the committee to be an Italian. Thirdly, that official reports on the excavations shall be issued by and at the expense of the Italian Government. Fourthly, foreign members of

the committee to be allowed to introduce students of their own nationality, to assist the work of excavation. Fifthly, that whatever objects are discovered shall be the property of the Italian Government, which may allow foreign States which have taken an important part in the work to have specimens and duplicates.

Professor W. M. Flinders Petrie delivered the seventh Huxley Memorial lecture on the evening of November 1 in the theatre of the Civil Service Commission, Burlington Gardens, W. Professor Gowland, President of the Anthropological Institute, occupied the chair. The lecturer said that the subject of his address was Migrations. The growth and decay of races, their changes and movements, formed a large part of the study of man, and the historic records of various races must be our guide in learning how to interpret their remains. All he could hope to do in the lecture was to outline the general considerations bearing on the movements of races; to sketch the racial history of Egypt, the country that we know best historically; and to show the changes in one great period—from Augustus to Charlemagne. Migration was common to man and the lower animals, and mixture by migration was perhaps more active now than it had previously been. The peaceful migration into England amounts to two-tenths from other parts of the kingdom, and in London there is an additional tenth coming from abroad. Four conditions fix the product of this mixture: (1) plasticity of race; (2) environment; (3) amount of mixture; and (4) time. Professor Petrie next followed the changes in the population of Egypt for the last 10,000 years. These were shown to be thirteen in number, and were illustrated by a fine series of lantern pictures taken during the lecturer's excavations. In prehistoric times the population of Egypt was, he considered, the same as the Amorite and Algerian, which lay respectively to the east and west. Then the movements of separate peoples, such as the Saxons and Danes, were shown in a series of maps, each dealing with the migrations of a single race. From these race movements the conclusion was drawn that peoples become adapted to their environment in about a thousand years,

even where little intermixture takes place between the immigrants and the natives. The lecturer further considered that the material for studying the progress of man might be properly arranged in the following order: bony structure, colour, physiognomy, language, and culture, while history was the key to show what deductions should be drawn. In conclusion, he said that convulsive migrations represented terrible tragedies, the wreck of the whole system of civilization, protracted starvation, and wholesale massacre. The only way to save a country from immigration was to increase the capabilities of its inhabitants by thorough weeding, so that other races could not get a footing by competition or by force. The ideals of the present time—equality of wages, maintenance of the incapable by the capable, equal opportunities for children of bad stock as well as good stock, and the exclusion of more economical labour—were the surest means of national extinction. The one great lesson of this world-agony of migrations was the necessity of weeding, and it was the statesman's duty to see that this was done with the least disturbance, the least pain, and the most whole-hearted effect.

Signor Conrado Ricci, who has rendered splendid service to Italy in reorganizing and rearranging the galleries of Bologna, Ravenna, Parma, Milan, and Florence, and to whom it is due that so many priceless treasures of Italian art have been rescued from neglect or the grasp of the foreign buyer, has lately been appointed Director-General of Antiquities and Fine Arts in Italy. He hopes shortly to initiate the excavation of Cumæ, the most ancient Greek colony in Italy, which was destroyed in the twelfth century, and which, in consequence of the fact that the position and limits of the ancient city are known, and that there are no modern buildings on the site, can be excavated at comparatively small expense, and ought to yield magnificent results. Signor Ricci also interested himself in the question of the excavation of the Greek walls at Forcella, which he considers are probably not town walls, but supports built into the side of the hill in order to strengthen some large construction which apparently existed there.

On November 14 an Aberdeenshire farmer named Thomson, ploughing a field in the parish of Leslie, struck an obstacle which a little excavation showed to be part of a stone cist containing a well-preserved large human skeleton, with the legs detached and laid alongside the body, which appeared to be that of a man, with skull also in a good state of preservation. The cist comprised two upright coreen slabs, with one on the top 3 inches thick, and was $3\frac{1}{2}$ feet long by $2\frac{1}{2}$ feet wide, and 21 inches deep. At the left side of the head was an urn, beautifully carved, but decayed and in fragments, and containing only mould fallen in. It was $5\frac{1}{2}$ inches wide across the top, 3 inches across the bottom, and 9 inches deep. The bottom of the cist had been bedded with small chips of stone, quite black, and covered with a fine soft plastic clay, on which the corpse had been laid. Several boulders were unearthed around, but no arrow-heads or stone implements were discovered.

Mr. Hans Vischer, the British Resident at Kuka, now nearing Lake Chad, after passing through the Sahara from Tripoli, is repeating the adventures in the same region of Henry Barth, who fifty years ago gave the world the most fascinating account of travel in Africa that it had up to that date received. To the student of Barth it is clear that Mr. Hans Vischer has found the hinterland of Tripoli in the state in which the early Victorian traveller left it. The Roman ruins scattered among fig and olive groves, the unending stony deserts, the hostility between slave-hunter and the hunted—all are chronicled in the vivid pages of half a century ago.

On November 13 at Messrs. Stevens's auction-rooms, in London, there was a sale of remarkable curios. A human head, shrunk by the natives of the Napo-Tivaros, Ecuador, Indians, who used to reduce and mummify the heads of their enemies, realized 16 guineas. Two other human heads, male and female, brought in £28 7s. These two specimens came from the River Uconzali, and belonged to an adjacent tribe to the Napo one. The specimens are reputed to be the only two ever brought out of the country.

What was the Earliest European Use of Arabic Numerals?

By WILLIAM E. A. AXON, LL.D., F.R.S.L.

THE date of the introduction of Arabic numerals into Europe has been a matter of considerable discussion. There are few examples of Arabic figures in inscriptions, that can be regarded as genuine, to be found in this country before the sixteenth century, though they are found in Germany in the fifteenth. Mabillon, after examining 6,000 manuscripts, found no earlier instance than the date 1355, written by Petrarca. There is said by Sir James Picton to be an account in the Record Office of the year 1325 which is endorsed with that date by an Italian merchant, and a document of the year 1282 in which the single figure 3 is used. There is, however, in the Cambridge University Library a Latin version of a treatise on the Astrolabe, written by Macha-allah or Messahola, which is dated 1276. In this manuscript the Arabic numerals are quite freely used. This manuscript, to which I called attention in a communication to the Literary and Philosophical Society of Manchester (*Proceedings*, April 18, 1876, pp. 173-176), was then the earliest known example of the use of Arabic numerals in Europe.

I desire now to mention some still earlier examples.

The late Pope Leo XIII., distinguished as a poet and scholar, showed a wise and generous disposition in the encouragement of historical research. Under his auspices there appeared in 1903 the first volume of an elaborate work devoted to the illustration of the "Collezioni Artistiche, Archeologiche e Numismatiche dei Palazzi Pontifici, pubblicate per ordine di Sua Santità Leone XIII." This first volume contains: "Gli Avori dei Musei Profano e Sacro della Biblioteca Vaticana, pubblicati per cura della Biblioteca medesima, con introduzione e catalogo del Barone Rodolfo Kanzler, Direttore del Museo Profano della Biblioteca Vaticana" (Roma: Officina Danesi, fol.). There is a copy in the John Rylands Library at Manchester. In this beautiful and elaborate

work, of which only 100 copies were printed, the third figure of the sixth plate of the "Museo Cristiano" is thus described:

"Il Salvatore glorioso in un nimbo a vesica piscis sorretto da un angelo in basso, ed in alto da un cherubino e da un serafino come lo dicano le iscrizioni che hanno a lato: CHERV | BIN, SERA | PHIN. Sul libro del Salvatore leggesi: EGO | SV RE | SVR-REC | CIO ET VITA; nel nimbo crucigero leggonsi le tre lettere separate della parola REX. In basso veggonsi due santi nimbatì, e sulle lore testa i nomi: S | GER | VASI, S | P | TA SI VS (sec. xii. ?); alt. 0.223, largh. s. 115."

The photolithograph shows a detail which the cataloguer has not recorded. At the foot of the plaque is the incised date 1287. This, if it be taken, as I think it must be, as a contemporary record, shows Arabic numerals as far back as 1247. The Munich State Library possesses a Chronicle of Regensburg which is exhibited in the Hall of Princes. This manuscript is officially described as the oldest in the library containing Arabic numerals, and as having been written between the years 1167 and 1174. The Vienna Library and the Munich Library are each said to contain still older examples of the use of Arabic numerals, but apparently the Regensburg Chronicle is the earliest that can be dated with certainty.*

As the treasures of the great museums and libraries become better known by the publication of catalogues and facsimiles, and by the researches of students, we may hope to find more light on the many points still obscure in the history of arithmetic. At present we may point to early examples, beyond suspicion, of the European use of Arabic numerals—to the Vatican ivory of 1247, the Cambridge manuscript of 1276, and the Regensburg Chronicle of 1167. These show that the Arabic numerals were known in Europe two centuries before the earliest date known to Mabillon.

* See *Beilage zur Allgemeinen Zeitung*, 1903, Nos. 262, 264, 268, 272; 1904, No. 31.



The Fian's Castle, Loch Lomond.

BY DAVID MACRITCHIE, F.S.A. SCOT.

CON the eastern shore of Loch Lomond, just opposite the island of Inch Lonaig, there is a low, narrow promontory which formerly bore the Gaelic name of *Ru na Caiseal* (Castle Point). Before referring specially to the castle whence the promontory received its name, I may say a few words regarding the various place-names to which it gave rise. First of all, the Gaelic *Ru na Caiseal* became Anglicized into the Roo of Cashel, the Gaelic pronunciation being thus correctly preserved. Then, probably in the early nineteenth century, this term fell into disuse. The fertile land adjoining the castle had, however, received the name of *Strath-Chaiseal* (Castle Vale), which, according to English phonetics, may be written *Stra-hasel*, for the initial *c* of *caiseal* here undergoes aspiration. Then, oddly enough, this vale or strath of the castle eventually gave a new name to the promontory, which is now known as *Stra-hasel Point*—i.e., Castle Vale Point.

But the promontory had also an alternative Gaelic name, and one which was only recently relinquished, for there are still men alive who were accustomed to use it. This was *Ru na Fian*, or, in Anglicized form, *Roo na Fecan*. And the castle itself was spoken of as *Caiseal na Fian*—that is to say, the promontory and the castle of the "Fian." There is much uncertainty as to the etymology of "Fian," a word which in the eighteenth century gave rise to the substantive and adjectival forms "Fenian" and "Fingalian." The popular translation "giant" is, however, sufficient for the present; and, indeed, a local laird, Buchanan of Auchmar, who described this stronghold in the first quarter of the eighteenth century, has no hesitation in speaking of it as "Castle-na-fean, or the Giant's Castle." But Graham of Duchray, writing in 1724, gives this "giant" the personal name of "Keith Mac Indoill." Here a new vista opens out before us; for this name is almost certainly one of many variants of an appellation, generic rather

than individual, which occurs frequently in Highland tradition. *Ciuthach Mac an Doill*, *Ciofach Mac a Ghoill*, *Ceudach Mac Righ nan Collach*—these are some of the shapes which it assumes. Campbell of Islay states that *ciuthach*, far from being a personal name, is applied to any man of a certain legendary race, "described in the Long Island as naked wild men living in caves." One of these "kewachs" (for so the word is pronounced according to English phonetics, the *ch* being guttural) figures in the story of Diarmaid and Grainne, and one version says that he "came in from the Western ocean in a coracle with two oars." What further increases the probability that Graham of Duchray's "Keith Mac Indoill" was a member of this race is the circumstance that a structure at Uig, in Lewis, similar to this Loch Lomond stronghold, is known as *Dùn Chiuthaich*—i.e., the Kewach's Castle. It may be added that the ground-plan of both buildings shows a departure from the exact circle which, in the great majority of cases, characterizes this class of structure; for both belong to the order of "brochs" or "Pictish towers"—buildings akin to the martello towers of Corsica and Sardinia, but invariably distinguished by having double walls of great thickness, within which are the passages and rooms of the builders, the interior area being devoid of floors or roof. Like the "fian" or "keith" of Loch Lomond, the "kewach" of the Lewis tower is also traditionally remembered as a "giant." Nevertheless, the dimensions of the passages and rooms in the two buildings here cited as assigned to these people lead one to assume that their stature was rather below than above that of the existing natives of the localities in question.

The former home of "Keith Mac Indoill" on the shores of Loch Lomond is described by Graham of Duchray in 1724 as "the ruins of an old building of a circular shape, and in circumference about sixty paces, built all of prodigious whinstone without lime or cement. The walls are in some places about 9 or 10 feet high, yet standing." During the period which has elapsed since those lines were written—nearly two centuries—the walls have been almost quite demolished. But the remaining fragments

suffice to denote the character of the original structure.

After reading the accounts of the eighteenth-century writers already cited, I formed the conclusion that this "castle" had been of the same order as the "brochs" or "Pictish towers" referred to above, and a visit to the place proved this assumption to be correct. The masonry is certainly that of the brochs, the stones being unmortared, unhewn (or, at any rate, quite unfinished), and often of great size. Owing to the fragmentary con-

The doorway, which faces east, has been strengthened on either side by walls of immense thickness, the breadth of the walls at these portions having been from 15 to 20 feet, so far as one can estimate from existing remains. Within the thickness of these walls, on the north and also on the south side of the doorway, there is a chamber, now roofless. The northern chamber is 10 feet long by 6 feet 2 inches broad, and the greatest height of its walls is $3\frac{1}{2}$ feet. In its upper courses the wall of this chamber



PORTION OF EXTERIOR WALL: HIGHEST PART SIX FEET.

dition of the ruins, it is impossible to arrive at a definite conclusion as to the exact appearance of the original building. Its ground-plan forms an irregular polygon, not a circle, as in the true brochs. It may, therefore, have been akin to the "cashel" (*caiseal*) of Ireland, the walls of which do not rise into a tower, or it may have resembled the "semi-brochs" described by Mr. Erskine Beveridge, F.S.A.Scot., in his book on *Coll and Tiree*. What remains of its eastern or landward wall shows, however, all the characteristics of broch buildings.

shows a tendency to converge in a "cyclopean" arch, and the probable height of the chamber when roofed may be estimated at 6 feet. The dimensions of the southern chamber do not differ greatly from those of the other. Each chamber has a narrow passage leading into the court of the castle.

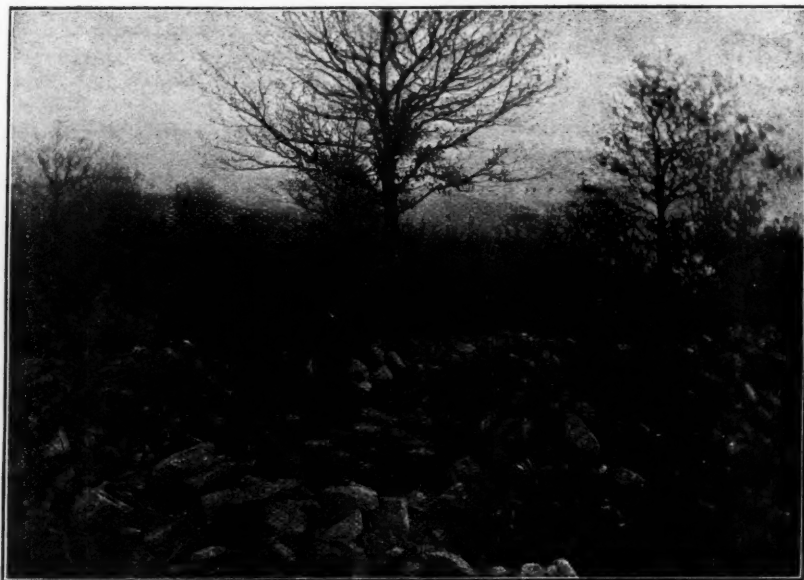
The doorway, seen in the accompanying picture, revealed the fact, after careful excavation, that a second building had been reared upon the ruins of the first, for the remains of another doorway, built of well-shaped, dressed stones of red sandstone, was

found superimposed upon the rude flags that paved the original entrance. The stones on either side of this later door had a niche or groove, as if for a portcullis, or a door sliding down from above, and there were also leaden "bats" let into the stone on either side on which, presumably, an inner door was hung.

This second occupation, by people possessed of much higher architectural knowledge than the original builders, makes it

church of Kilmaronock (if such now exist) may throw some light upon this second building. The church of Kilmaronock belonged to the monks of Cambuskenneth down to the Reformation.

NOTE.—In the examination of this place I owed much to my friends, Mr. W. S. Turnbull, F.S.A. Scot., and Mr. J. Tudor Cundall, B.Sc., the former of whom furnished a man and boat, while the latter made plans and photographs. The excavation was conducted by permission of the owner, His Grace the Duke of Montrose, K.T.



PAVED FLOOR OF DOORWAY, INDICATED BY FIGURE.

impossible to say whether the scanty relics found in digging belonged to the earlier or the later builders. In some cases they were obviously quite modern, and wholly unconnected with the occupants. The relics included fragments of pottery, the teeth of some ruminant, fragments of bone, some small lumps of reddish-yellow clay—in some cases burnt—and charcoal, this last near the site of a hearth. The red sandstone of the later building is believed to have come from Kilmaronock Quarry, some six or seven miles farther down the loch, and perhaps the charters relating to the castle or to the

The Lord-Lieutenant of Lincoln's Inn and Prince of the Grange.

BY WILLIAM CRADDOCK BOLLAND.

THE official records of the Inn make no mention of the Lord-Lieutenant of Lincoln's Inn and Prince of the Grange. All that Pearce, the historian of the Inns of Court, can tell us about him is contained in two or three lines quoted from Evelyn's *Diary*; while Dugdale

and Lane and Spilsbury have not one word to say of him. And yet he was one who made flutter enough in his own day to achieve a knighthood for himself and a baronetcy for his father—a feat which probably no other son has ever yet accomplished—and to him came as his guests King Charles II. and his brother, the Duke of York, and a brilliant crowd of nobles and gentlemen. But in that short note in Evelyn's *Diary* lies all that can be discovered to-day concerning him from generally accessible sources. It seemed, then, a task well becoming an old member of his Inn, almost a crying duty for some such one, to search out and piece together from surviving contemporary records all that is still discoverable concerning him, for the revival and perpetuation of his memory, and for the information and entertainment of those who are interested in the Inn and its history and all that pertains to it.

I propose to let such records as I have found speak for themselves, allowing myself only to interpose a word or two here and there by way of connection, or of further information derived also from contemporary sources. And first of all as to the Grange of which the Lord-Lieutenant of Lincoln's Inn was also Prince. Star Yard, between New Square and Chancery Lane, is marked in Rocque's map of 1764 as Lincoln's Inn Grange. In the Black Books of Lincoln's Inn, under the date of January 30, 1587, occurs the following:

"Whereas dyvers gentlemen of this House have had and yet have their lodgings and chambers in the newe buyldinges neare this Howse, called 'The Grange,' and because their hath dyvers lewde and yll disposed persones, as well Semynaries [*i.e.*, Seminary priests] as other papysticall persons, had their chambers and lodgings there, by reason whereof the gentlemen and Fellowshippe of this Howse hath byn touched in credytt, It is therefore now ordered that yf any Fellowe of this Howse doe or shall at any tyme after the xxvth of Marche next commynge lodge or abide in the sayed Grange, that then and from thensforth he or they immediatlie after such time or tymes of his lodginge or abydinge there as aforesayd be expelled out of the Fellowshippe

of this Howse, and noe more to be accepted or accounted a Fellowe of the same."

The earliest mention of the Lord-Lieutenant of Lincoln's Inn I have been able to find is in *The Kingdom's Intelligencer* for December 9 to December 16, 1661. *The Mercurius Publicus* for December 12 to December 19 contains an identically worded notice. It is as follows:

"LINCOLNS INN.

"The Society of Lincoln's Inn having thought fit since his Majesties most happy Restauration to renew the ancient Customes of that House in the choice of a Lord Lieutenant and Prince of that Grange, have unanimously elected John Lort Esq: in that eminent dignity, and assisted his Highness with Officers befitting his state; a List whereof ye have as followeth:

The Lord Chancellor, Maurice Eustace Esquire.

Lord Treasurer, Mr: Hayes.
 Lord President of the Councill, Mr: Holmes.
 Lord Privie Seal, Mr: Payton.
 Lord Constable, Mr: John Eustace.
 Earl Marshall, Mr: Bennet.
 Lord Steward, Mr: Arden.
 Lord Chamberlain, Mr: Dodington.
 Treasurer of the Household, Mr: Stevens.
 Comptroller, Mr: Duckett.
 Master of the Horse, Mr: Hook.
 Vice-Chamberlain, Mr: Lake.

Secretaries { Mr: Warren,
 { Mr: Car.

Lord Chief Justice, Mr: Rich.
 Lord Chief Baron, Mr: Lamb.
 Master of the Rolls, Mr: Strood.
 Prime Sergeant, Mr: Cateline.
 Attorney, Mr: Leigh.
 Solicitor, Mr: Goodman.
 Lieutenant of the Tower, Mr: Glynn.
 Captain of the Guards, Mr: Bridle.
 Master of the Ceremonies, Mr: Wise.
 Champion, Mr: Jennison.
 Cupbearer, Mr: Crosse.
 Sergeant at Armes, Mr: Gouge.
 Sword-bearer, Mr: Wallis.
 Chaplain, Mr: White.

"The Lord Lieutenant hath also created certain Peers of his Principality, for the

tryal of such Criminals as shall be brought before his Highness and their Lordships, a List whereof is this that follows :

John Lord Eustace of Eustace, Lord High Constable.

Francis Duke of Cornwallia.

Henry Duke of Holingford, Lord High Steward.

Robert Lord Painton Marquess of Privalia.

James Lord Hayes Earle of Beaufort.

. . . Earle of Nigropont, Vicount Brasil, Baron of Medera.

Tho. Earle of Hookford.

Henry Earle of Ockington.

Maurice Lord Eustace Baron of Clarmont.

Tho. Vicount Arden.

John Baron de la Mont.

George Lord Bentivolio.

Edward Lord Vicount Rich.

Tho. Lord Duckenfeild.

Hen. Vicount Sapientia."

These old newspapers speak of the "renewal" of ancient customs, and Ruge, in his *Diurnall* (British Museum, Add. MSS., 1016 and 1017), says that the "custom about twenty yeares ago was used yearly," but I can find no trace of any Lord-Lieutenant of Lincoln's Inn either before or after the year 1661-1662. Other Christmas revels there had been from time to time, but if ever there had been a Lord-Lieutenant of the Inn before, all record of him has escaped my search.

In the *Mercurius Publicus* of Decmber 19 to December 26, 1661, and *The Kingdom's Intelligencer* of December 23 to December 30, I find the following information :

"LINCOLNS INNE."

"Whereas the last accompt that was given concerning the Election of the Lord Lieutenant and Prince de la Grange, together with that of his Highness most Honourable Privy Council, and great officers of State and Household was imperfect, it is thought fit to give now this ensuing Relation, the most exact that can yet be procured :

Maurice Lord Eustace, Baron of Clarymont, Earl of Utopia, Lord High Chancellor.

Robert Lord Peyton, Marquess of Privalia, Lord high Tr.

Joseph Lord Herne, Earl of Beaumont, Marquess of Villeroy, Lord President of the Council.

Richard Lord Stephens, Baron of Medera, Vicount de Brazeel, Earl of Nigropont, Lord Privy Seal.

Philip L. Matthews, Duke of Ferrara, Earl Martial, and one of the Bedchamber.

Thomas L. Lake, Duke of Cannonia, Lord High Chamberlain, and one of the Bedchamber.

Francis L. Cornwallis, Duke of Cornwallia, one of the Gentlemen of the Bedchamber.

John L. Eustace, E. of Mountfort, Lord high Constable.

Thomas L. Hook, E. of Flanchford, Master of the Horse, Justice in Eire, and one of the Bedchamber.

James L. Butler, Vicount Villamore, Earl of Bellaranta, Lord Steward of his Highness Household, and one of the Bedchamber.

George Lord Stroud, Master of the Rolls and Revels.

John L. Dodington, Baron of Delamont, Earl of Quantochia, L. Chamberlain of the Household.

William Lord Caward, Vicount of Metropolonia, Vice-Treasurer.

Thomas L. Ducket, Earl of Duckinfield, Treasurer of the Household, and one of the Bedchamber.

Henry L. Fairfax, Earl of Oakingham, one of the Bedchamber.

Henry L. Wise, Vicount Sapientia, Earl D'Abbeville, Master of the Ceremonies, and one of the Bedchamber.

Conway L. Hill, Baron of Ballamount, Master of the Privy Purse.

Henry Warren, William Car, Secretaries to his Highness.

Edward L. Rich, Vicount D'Ombois, Lord Chief Justice of his Highness Bench.

Laurence L. White, Vicount Argoenta, one of the Bedchamber.

Arthur L. Jegon, Baron of Stackpoole, Comptroler of the Household.

George L. Bennet, Baron of Bentivolio, Vice-Chamberlain, Master of the Household, and one of the Bedchamber.

Henry L. Bedingfield, his Highness Chief Justice of the Common Pleas.

John Brydall, Captain of the Guard.
 Thomas Wether, Master of the Court of
 Wards, and one of the Masters of Requests.
 Lord Chief Baron, Mr. Lambe.
 His Highness Serjeants at Law, Mr. Richard
 Cateline, and Mr. Alexander Broome.
 Attorney Generall, Henry Warren, Esquire.
 Solicitor Generall, Mr. Goodman.
 Lieutenant of the Tower, Mr. Tankred.
 Esquires of the Body, Mr. George Robins,
 Mr. Bendish.

Master of the Requests, Mr. Jaack Preston.
 Clerke of the Crown and Peace, Mr. Sadler.
 Gentleman of the Horse, and Yeoman of
 the Wine seller, Mr. George Wallis.
 Cupbearer, Mr. Richard Crosse.
 Carver to his Highness : Mr. Hugh Hodges.
 Champion, Mr. Robert Gennison.
 Warder of the Cinqueports, Mr. James
 Gouge.
 Serjeant at Arms, Mr. Aston.
 Clerk of the Green Cloth : Mr. Polewheele.
 Shewer to his Highness, Mr. Byde.
 Clerk of the Kitchin, Mr. Ridges.
 Chaplain in Ordinary to his Highness, Mr. :
 Ashley.

"His Highness having some occasion to
 enlarge his Lodgings, intimated his desire
 unto Mr. St. John, by his Principal Secretary,
 to have the use of his Chambers: the said
 Mr. St. John returned the following civil,
 and acceptable Answer,

Superscribed thus :

"For Henry Warren Esq: Principal Secre-
 tary to his Highness the Lord Lieutenant
 of Lincolns Inne, and Prince of the
 Grange.

"MR: SECRETARY,

"Immediately upon receipt of yours,
 I have dispatched the bearer to signifie my
 chearful obedience to his Highnesse's com-
 mands concerning my Chambers at Lincolns
 Inne, and wish they were a Palace befitting
 his State, that I might have had the oppor-
 tunity of paying part of that duty I owe to
 his Highnesse of that Honourable Society,
 where I have my education with continued
 and undeserved respects. I am grieved, I
 confesse, that former Precedents should be
 made mention of in your letter, because the

least intimation of his Highnesse's pleasure,
 would of it self easily perswade his assent
 who is glad of this occasion to serve him.
 Sir, it would be presumption to kiss his
 Highnesse's hands, and to wish him an
 happy Government. I beg his Service to
 yourself may not be accounted so who is

"Sir,

"Your humble Servant,

"OLI. ST. JOHN.

"Dec. 15. 1661."

GRANDEES OF THE GRANGE.

Lord High Chancellor of the Grange	Lord Privy Seal
Lord High Treasurer	Lord Duke of Fir- raria
Lord President	Lord Duke of Can- novia
John, Lord Roberts, Lord Privy Seal to his Majesty	Lord Duke of Corn- wallia
Arthur, Earl of An- gleseye	Lord High Con- stable
Anthony, Lord Ashley	Mr. of the Horse
Sir Kenelme Digby	Lord Steward of the Household
Sir Henry Wright	Lord Chamberlain of the Household
Sir William Pierre- point	

Clerks of the Council { Rich : Barry, Sec. to the
Chancel.
Will. Parsons.

Rugge gives a similar list of the Prince's
 officers.

The Eustaces, John and Maurice, were
 nephews of the Lord Chancellor of Ireland,
 and the knighthoods conferred upon them a
 few months later are announced in the follow-
 ing somewhat ingenuous Gazette :

"WHITEHALL,

"October 19, 1662.

"This day Mr. John Eustace and Mr.
 Maurice Eustace, both nephews to the Lord
 Chancellor of Ireland, attending his Majesty's
 commands into that kingdom, received the
 honour of knighthood, so sensible is his
 Majesty of the services done to his Crown
 that he doth not only please himself in pre-
 ferring his faithful ministers, but takes a
 delight in conferring honours on those re-
 lated to them, whose vertuous inclinations
 promise an imitation of the like loyalty."

Rugge tells us that "the prince put his footmen and pages in a very hansom livery, and hee himself, Mr. Lort, very fine in cloathes, and his nobility in their respective places very fine; and his Knights of the Garter had all of them stares on their cloathes; and his other officers some with white staves, some with other badges; Lord Keeper, his mark a Golden Key. When he went from his lodging hee was guarded by his servants bare-headed to church; the mace carried before him; alsorts of musicke playing before him during dinner-time; sometimes he dined alone; his highnesse was served on the knee with cupbearer and taster; the place was called the presence where he dined: very great feastes he feasted the Lord Mayor and his majesties nobility."

We now come to the chief event in the Prince's reign, his entertainment of Charles II. and his Court. The exact date of this is fixed for us by an entry in Pepys's *Diary*:

"*January 3rd* (1661-62).—To Fairthorne's, and there bought some pictures of him; and while I was there, comes by the King's life-guard, he being gone to Lincoln's Inne this afternoon to see the Revells there; there being, according to an old custome, a prince and all his nobles, and other matters of sport and charge."

From the *Mercurius Publicus* of December 26 to January 2, 1661, I take the following:

"MUNDAY,
"Decemb: 30, 1661.

"His Majesty having intimation that Prince de la Grange did intend to send Maurice Eustace (Baron de Claremont, Viscount Kedeen, Count and Marquess de Utopia, Duke de Palermo, Lord high Chancellor of the high and splendent order of the Sun and of his Highnesse Privy Council) Ambassador to his Majesty, was pleased to honour the said Prince by commanding his Nobility to send their Coaches with six horses apiece for conducting of the said Ambassador and those nobles that attended him to Whitehall, and accordingly the Ambassador went in his Grace the Duke of Ormond's Coach, and at Whitehall gate was met by Sir Charles Cotterell, Mast. of the Ceremonies, who con-

ducted him into the Presence Chamber, and from thence into the Privy Gallery, where His Majesty gave the said Ambassador Audience, who first presenting his Letters of Credence, did also deliver this Embassage in Law French, being the Language of the Prince and the Place from whence he came, wherewith his Majesty was very much satisfied, and did Graciously condescend to the said Prince's desire to honour him with his presence on Friday next in the afternoon, at his Palace at Lincolnes Inne; the like Embassage was sent to his Royal Highness the Duke of York and the Duchess, by the Lord Stevens, the Lord Privy Seal, and the Lord Sapientia, Mr. of the Ceremonies, who received the like princely return: and while the Lord Chancellour was thus employed, he deputed Sir George Stroud Lord Keeper of the Great Seal."

Then in *The Kingdom's Intelligencer* for December 30 to January 6, we find this:

"WHITEHALL,
"Jan. 2.

"We are commanded to recall a mistake in our last news-book concerning the Prince de la Grange, for whereas 'twas there said, That His Majesty was pleased to honour the said Prince by commanding His Nobility to send their Coaches for conducting the said Ambassador and those Nobles that attended him to Whitehall; and also that the said Ambassador was meet at Whitehall-Gate by Sir Charles Cotterell Master of the Ceremonies; We must now acquaint the Reader that his Majesty gave no such command (though we received it under the hand of such as we thought of unquestionable credit), and that the said Prince de la Grange His Ambassador was not meet at Whitehall-Gate by Sir Charles Cotterell, but by the said Prince's own Master of the Ceremonies."

For further details we must go to Rugge and his *Diurnall*:

"In this twelve days' raigne he sent an Ambassador to the King's Majesty, who invited the King to a banquet. Accordingly he went. This Ambassador was attended by the nobility. He went one night to Whitehall to waight upon the King. He was

attended with his owne nobility in 12 coaches."

Says Evelyn, under the date of January 1, the day he went up to town for the purpose of going to Lincoln's Inn on the 3rd:

"I went to London, invited to the solemn foolery of the Prince de la Grange, at Lincoln's Inn, where came the King, Duke, etc. It began with a grand masque, and a formal pleading before the mock Princes, Grandees, Nobles, and Knights of the Sun. He had his Lord Chancellor, Chamberlain, Treasurer, and other Royal Officers, gloriously clad and attended. It ended in a magnificent banquet. One Mr. Lort was the young spark who maintained the pageantry."

"On a friday," says Rugge—and January 3 in that year was a Friday—"was a very noble banquet and a stage play. With the King went the Duke of York and his Dutchess, and the Duke of Albemarle and the Duke of Buckingham, and the rest of the nobility."

I should infer from Rugge's expression that the Prince continued in office only from Christmas to Twelfth Day; at any rate, we find that on January 17 he was certainly *functus officio*, for under that date we have the following notice both in *The Kingdom's Intelligencer* and the *Mercurius Publicus*: "His Majesty was graciously pleased to confer the honour of knighthood on John Lort Esq: the late Lord Lieutenant of Lincoln's Inne, and Prince de la Grange; who during the time of his dominion and principality there, gave honourable entertainments to his Majesty, his highness the Duke of York, the Nobility, Judges, Irish Commissioners, Lord Mayor of the city of London, etc. And as a further mark of favour his Majesty hath conferred upon his father the honour of Baronet."

And there the recoverable official history of the Lord-Lieutenant of Lincoln's Inn seems to end. But in the November following he appears to have had a reminder, not altogether an agreeable one, probably, of his passed-away greatness. Under the date of November 27, 1662, we find in the Black Books of the Inn that at a Council held on that day it was "ordered that Mr. Gwidoth the Steward doe with all convenient speede

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acquaint Sir John Lort Knight, one of the Associates of the Bench, that the moneys due to the said Steward for the beere spent att the Christmas kept by hym last yeare are expected to be paid by the said Sir John Lort, as being his proper debt; and that this Society is not liable to the payment thereof, and that the same hath beene refused to bee allowed upon the accompt brought in for this last yeare past, and soe the House not to bee charged therewith, but the said Sir John Lort, to whome he is to apply hymselfe for satisfaction therein."

In the accounts of the Treasurer of the Inn from November 28, 1661, to November 28, 1662, appear the following items:

"Payments: £4. 17. for food at the Bench Table for Sir John Lort, Knight, and £20 for the banquet to him."

I will conclude this paper with such details of Sir John's personal history as I can discover. He was born in or before 1637, and was the only son of Roger Lort, of Stackpole Court, in the county of Pembroke. His mother was Helen, the sister of Arthur, the first Earl of Anglesey. He was admitted a student of Lincoln's Inn June 27, 1660. He was knighted on January 17, 1661-62, and on February 7 following he was "associated to the Masters of the Bench gratis, but from henceforth this is not to be drawn into example." He succeeded to the baronetcy some time in 1663, before July 12, on which day he intermarried with Susanna, daughter of John, second Earl of Clare, and he died in or before 1673. He was succeeded by his only son, Gilbert, born about 1670, upon whose death—unmarried—at the age of nineteen, the baronetcy became extinct.

NOTE.—There is in Lincoln's Inn Library a very scarce tract entitled "Εγκυκλοχρεια or Universal Motion, being part of that Magnificent Entertainment by the Noble Prince, De la GRANGE, LORD LIEUTENANT OF LINCOLN'S INN. Presented to the High and Mighty CHARLES II. Monarch of Great Britain, France and Ireland, on Friday 3 of January 1662. LONDON. Printed 1662." It describes in fantastic language "the whole designe" of the masque.



Vanduarda, or Roman Paisley.

BY THE REV. J. B. STURROCK, M.A.



ALTHOUGH Julius Cæsar invaded Britain in 55 B.C., yet the occupation of the country by the Romans properly dates from A.D. 43 to A.D. 409. It was only gradually that they subdued Britain, and the portion of it north of the Grampians they never touched, whilst their hold of the Lowlands north of the Forth and Clyde was temporary. Their real dominion stretched only to the wall which was built in A.D. 139 between these two rivers by Tullius Urbicus, and called after the Emperor Antonine; and the chief means they relied on for keeping this part of the country in subjection were the opening up of good roads and the building of strong forts.

One of these encampments was on Oakshawhill, which is in the very heart of modern Paisley, and rises gradually from the west bank of the White Cart to where the John Neilson Institution now stands. On the site of this famous school was the prætorium, or fort proper, which though not large must have been a place of considerable strength, as it was surrounded by three earthen ramparts with their accompanying fosses or ditches, the remains of which, even in the seventeenth century, were so large "that a man on horseback could not see over them." So wrote the learned Principal Dunlop, of Glasgow University, in his account of Renfrewshire, who also states that besides these fortifications a dyke about a mile in circuit ran along the foot of the hill on both sides to the river.

From this it would seem that the whole hill had been held by the Roman troops, and it is known that this large camp had outposts at Woodside and Castlehead, the three places forming the salient points of an equilateral triangle, whose sides were about half a mile long. Forsyth, in his *Beauties of Scotland*, thinks that there was another outpost at Camphill, near Langside; but the three just mentioned, lying so close together, formed a stronghold which could easily be defended by trained troops against any attack

of the Celtic inhabitants of the neighbourhood, the Damnii or Damnonii, who were always willing to rise against their masters, when the Caledonians from the north broke through the wall of Antonine. About ten miles of that defending rampart, which was twenty-seven miles long, had been in view of the Roman soldiers stationed on Oakshawhead, stretching from Chapelhall, near Old Kilpatrick, away to the east beyond Glasgow. In its final condition it was a strong defence, consisting of intermingled stone and earth, strengthened by sods of turf, and measuring 24 feet in breadth at the base and 20 feet in height. It was surmounted by a parapet for the protection of its defenders, and throughout its entire length there were erected small forts, about two miles distant from each other, with smaller watch-towers between them. In front of it was an immense fosse or ditch, averaging about 40 feet wide and 20 feet deep. To rush such a defence at any time required great daring on the part of the assailants, but this the Caledonians, or Picts, as the Northern warriors were called, frequently did; and it was then that such a stronghold as Oakshawhill was of signal service to the Romans, for from it their troops at the wall could be reinforced, or on it these could fall back.

To it a paved road led from near Rutherglen, where it branched off the main military road from Carlisle, which passed Lockerbie, Moffat, Carstairs, Carluke, Wishaw, and Motherwell, crossed the Clyde at Glasgow, and stopped near Old Kilpatrick, at the end of the great wall. The present Causeyside (Causeway-side) indicates the direction in which this branch road, after passing Langside and Crookston, approached the encampment; and the gateway, therefore, by which the soldiers entered the camp must have been close to the river, right opposite to where the George A. Clark Town Hall now stands, or at the foot of the Dunn Square. For the whole way it ran through a vast forest, which stretched from Glasgow to the Gleniffer Braes, whose southern end is called Ferineze—that is, "the fir promontory." It was in such vast forests that the natives lurked and had their fastnesses, and as these were very numerous the Romans were compelled to make good roads if they were to

subdue and hold the country, their military instincts thus leading them to act in harmony with the opinion of the great Duke of Wellington, who, in referring to the Kaffir War of 1852, said: "I have had a good deal to do with such guerilla warfare, and the only mode of subduing a country like that" (covered with the dense African bush), "is to open roads into it, so as to admit of troops with the utmost facility."

Such, then, was the encampment on Oakshawhill, which, strange to say, has not yielded any Roman remains, although it is now built upon throughout its entire length, and has the town on either side of it. In preparing the bowling-green on the top of the hill where the John Neilson Institution now stands, although the ancient ramparts of the fort partly served to enclose it, yet no relic of the Roman occupation was discovered. There is a tradition to this effect, that the ground in some parts of this site then gave back a hollow sound as if there were vaults underneath, but this report never led to any investigation. As it is, chance alone revealed Roman remains in the neighbourhood of Paisley, once in 1751, at the Knock Farm, half-way on the road to Renfrew, where six urns were dug up; and, again, in 1829, near Staneley Castle, at the foot of the Gleniffer Braes, where a small brass medal (commemorative of the Roman Conquest of Judea in A.D. 70), was found by a man who was delving a piece of ground.

It is the common opinion in Paisley that this strong encampment was the Vanduara, mentioned by Ptolemy, the great geographer of the second century, as one of the three towns of the Damnii, south of the Firths of Clyde and Forth, the other two being Colania, near the sources of the Clyde, and Coria at Carstairs. Certainly there is ample evidence that at all these places there were strong camps which were connected together by good roads, and mainly because of this antiquaries were generally agreed that Paisley was the site of the ancient Vanduara, until Mr. Skene in his *Celtic Scotland*, published about thirty years ago, threw doubts upon this belief. One of their arguments was this, that Vanduara was a likely Latinized form of the old British word "Wendur," which signifies "the white water,"

a name, as they said, very like "the White Cart," which flows through Paisley. Skene replies to this by saying that rivers do not change their names, and that if this particular river had ever been called Wendur, it would have borne that name still. This does not seem a very satisfactory rejoinder, as the distinguishing peculiarity of the name Wendur is undoubtedly found in "white," "the White Cart," the latter word meaning, in the same old British tongue, "narrow," which came to be applied to the river to distinguish it from the broader "water," the Clyde, into which it flows. All that has happened, then, in the course of ages, is that the two distinguishing prefixes have been retained, and the common word "water" dropped. Besides, Mr. Skene's dictum about rivers never changing their names is too sweeping, and a case in point is this, that whilst geographers always speak of the North Esk between Forfarshire and Kincardineshire, the people of that district invariably call the river "the North Water." He has, however, another argument against Paisley's claim to the old name, and it is this, that in the best editions of Ptolemy's work the word is not Vanduara, but Vandogara, which obviously connects it with Vindogara, or the Bay of Ayr. He, therefore, infers that the place meant was Loudon Hill, where there are still some remains of a Roman camp. About this argument, again, there seem to be some loose joints, for he does not condescend on the proof which satisfied him, that the editions with Vandogara are better than those with Vanduara; Vandogara, besides, is not Vindogara, and does not mean the Bay of Ayr; and, lastly, Loudon Hill has as little connection with the Bay of Ayr as Oakshawhead, from which, by the way, Goatfell in Arran is seen on a clear day. The older antiquaries are, therefore, probably correct in their surmises, as the camp on Oakshawhill was certainly far larger and stronger than that on Loudon Hill, and more directly connected with the security of the Roman province. Mr. Skene is but one of the authorities on such a question as this, and as he differs from all the others, his reasons would require to be far more conclusive than they are before his opinion can be generally adopted, especially as his

"theories" are now sceptically regarded," according to Mr. Andrew Lang, whose recent *History of Scotland* has become so deservedly popular. What, too, favours the older belief is the fact that St. Mirin chose Paisley as the scene of his labours. Like all other missionaries, ancient and modern, he had done this because it afforded him easy access to many of the natives. Missionaries don't settle in a wilderness, as Loudon Hill and neighbourhood had been at that time, and wait for the people to come to them. They go to the people, where these are assembled in villages or towns, and with this agrees the earlier legend of St. Mirin as given by Fordan, and freely paraphrased by the poet Motherwell in *Rensfrewshire Characters and Scenery*: "When St. Regulus had established himself at St. Andrews, those of his followers most eminent for their piety and gifts of speech were sent on missions to divers parts of Scotland to preach the Gospel. St. Mirin was appointed to the west, and after long travail he arrived at the place where Paisley now stands. *It had recently been abandoned by the Romans*, and was then in possession of a potent chief, whose name hath not descended to posterity, but who, being much captivated by the winning manner of the saint, allotted him a small field on the south side of the town by the bank of a clear and pleasant rivulet, which field, though now built on, was known by the name of St. Mirin's croft, and which rivulet still bears the name of the devotee who lived on its banks." According to this extract, there was an old British town on and about Oakshawhill in the fifth century, and one need not doubt this simply because there is no evidence of its existence when the abbey was built on the other side of the river in the twelfth century, when he thinks of the wattled huts of the natives and the unsettled state of the country. All things considered, it seems highly probable that Paisley was the Vanduara of the Romans.



A Pilgrimage to St. David's Cathedral.

BY ALFRED C. FRYER, PH.D., F.S.A.

ILLUSTRATED BY PERCY HUME.

(Concluded from p. 421.)

VI.

THE CATHEDRAL: CHOIR AND PRESBYTERY.

EN entering the tower space through the archway in Gower's unique rood-screen, we stand within the choir. Sir Gilbert Scott found the tower was in such a dangerous state that he was obliged to support it while piece by piece the piers were rebuilt from their foundations. Each pillar carried a weight of 1,150 tons, and this load was supported on timber shorings during the operation of reconstruction. It had to be held up on wooden "needles" inserted in the stonework, and supported on scaffolding, but in making the holes to insert the "needles," he found that the wall (6 feet thick) had the middle 2 feet apparently filled in without any mortar or cement, for when they attempted to cut through it, "it poured out like an avalanche." They had to stop it by cramming in bags of sand, and subsequently by opening the wall above and running in liquid cement.*

Between the choir and presbytery is a delicate wooden parclose screen. Such a screen is unusual, and it is placed in a somewhat oblique direction across the cathedral, while the opening is not quite in the centre. Professor Freeman considered the position of this screen remarkable, and the only instances he could mention where indications that such screens existed are Malmesbury and Dorchester. This parclose screen divides the choir from the presbytery in the same way as the choir is cut off from the nave with the rood-screen.

The stalls occupy the tower space, and are of the Perpendicular period, being erected during the episcopate of Bishop Tully (1460-1480). The poppy-heads are particularly

* See Sir G. S. Scott's *Report to the Dean and Chapter*, 1869.

fine, and the stalls of the chancellor and treasurer are decorated with grotesque heads.

The misereres are well executed, and exhibit some fine examples of grotesque carving. Two men from their attitudes would appear to be suffering from lumbago; a fox in a hood hands a small cake to a figure with a human head but possessing the body of a goose; a carpenter is seen building a boat, while his fellow is drinking from a jug; and another is a boat at sea with three monks in it—one rows, one steers, and the third is afflicted with *mal de mer*. It has been suggested that

The Bishop's throne has three seats, and was constructed by Bishop Morgan (1496-1505). It is a curious blend of Perpendicular and Decorated work, and the open spire ascends to about 30 feet.

The presbytery is very pleasing, and its four Transitional bays are of good proportions, and the clerestory lights of the same period are beautifully ornamented with a kind of chevron. The east wall is justly considered one of the finest blendings of Norman and Early English work in the cathedral, or, for the matter of that, in the kingdom. The three beautiful lancet windows



ST. DAVID'S CATHEDRAL: PRESBYTERY, SHOWING THE PARCLOSE SCREEN.

"perhaps this may be but the remembrance of a stormy passage across the tide race to Ramway Island, here set down at the expense of the sick brother. . . . The little bosses of the shafts above them are also powerfully carved; each little face, tiny as it is, is full of varied expression: anger, scorn, laughter, rage, imperiousness, disgust, apathy, imbecility, yokelism—all have found a delineator. Some of the quaint little faces have their tongues lolling out, others have asses' ears, or dogs' ears, and here and there occurs a lion's face."*

* See "A Dead City," by James Baker, in *The English Illustrated Magazine*, No. 61, p. 37.

were originally open and filled with glass before Bishop Vaughan built his chapel behind them. At that date they were blocked up, and they are now filled in with mosaics by Salviati. Above are four reconstructed lancet windows, and these, being above the roof of Bishop Vaughan's chapel, are filled in with painted glass. The rich ornament round the lower lancet windows, the embattled band below the sills, the interesting semicircular arches adorned with a ball ornament, and the great mosaics with their sombre figures, form a unique reredos to the high altar. The encaustic tiles in the sanctuary are examples

of fifteenth-century work from the famous Malvern manufactory. Some are decorated with the arms of Edward III., the Berkeley and Beauchamp families, the Tudor rose, and vine-leaves and grapes. On the floor behind the high altar are several altar slabs which originally belonged to various altars in different parts of the great church. One is only $14\frac{3}{4}$ inches by 9 inches, and is inserted in a larger stone; it is marked with the usual five crosses, and may have been an *altare portabile*. In the Life of St. David



ST. DAVID'S CATHEDRAL: SHAFT OF EAST WINDOW, SHOWING THE EMBATTLED BAND AND SEMI-CIRCULAR INTERLACING ARCHES BELOW.

we are told that the patriarch of Jerusalem gave an altar to St. David, and this stone, Rhygyfarch informs us, was existing in the year 1090 when he wrote his history. It has also been suggested that this *altare portabile* may have been a "seal" for a reliquary or receptacle for altar relics, and if so, this one, and one discovered in the Jesus Chapel in Norwich Cathedral, are the only two at present known to exist.*

About the centre of the second step of

* See *Handbook to the Cathedrals of Wales*, by R. T. King, p. 147.

the presbytery is a squared mortice. It may have received the cross which was placed in this position on Good Friday to be kissed by the clerics and the laity, or it may have held the stem of the reader's lectern.

In the centre of the presbytery is the altar tomb of Edmund, the eldest son of Owen Tudor and Queen Catherine, and from him sprang forth that Duke of Richmond whose bravery and daring caused Crookback Richard to exclaim, "I think there be six Richmonds in the field!" This legend runs round the great tomb: "Under this marble stone here inclosed, resteth the bones of that most noble Lord Edmund, Earl of Richmond, father and brother to kings, the which departed out of the world in the year of our Lord 1456, the first of the month of November. On whose soul Almighty Jesus have mercy." This monument was originally set up in the Grey Friar's Church, Carmarthen, but was removed to St. David's in the year 1535.

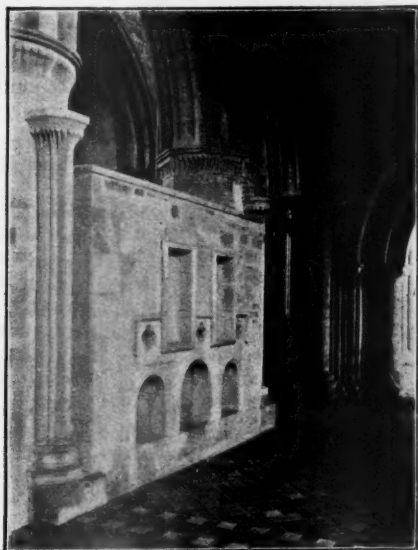
¶ The history of St. David's goes back to the mythical period when good King Arthur ruled the land; in fact, even earlier than this we find indications of a religious settlement existing here long before the birth of the patron saint of Wales. The Breton Life of his mother, St. Non, says that she repaired to a church near St. David's, where the great Gildas was wont to preach. So we may say that for 1,400 years prayers and Eucharists have been offered to Almighty God in this peaceful valley, and for some 700 years have these Norman pillars and rounded arches withstood the storms and tempests and the wear of ages.

Our pilgrimage is ended, for we stand before the shrine of St. David, which occupies a modest position in the presbytery. The shrines of St. Cuthbert at Durham, St. Thomas the Martyr at Canterbury, and Edward the Confessor at Westminster, all stand in dignified and honoured places behind the high altar. It would seem, however, that at St. David's we find the retention of an ancient British custom, and it has been pointed out that the tombs of St. Teilo and St. Dubricius are placed in similar positions in Llandaff Cathedral, and that of St. Ninian at Whit-herne is found in an identical place.

Countless streams of men and women

for several centuries resorted to the Land's End of Wales on pilgrimage, and hither came fierce William the Conqueror in the humble guise of a pilgrim. A century later another King of England also came here in the capacity of a palmer; and Henry II., on his way to Ireland, besought victory at the shrine of the patron saint of Wales, offering two velvet copes, and on his return he again knelt, and as a thank-offering, presented a handful of silver.

We do not know what the shrine was like at this period, but it was evidently



ST. DAVID'S CATHEDRAL: ST. DAVID'S SHRINE.

portable, for it was stolen in the year 1086 and despoiled.* The structure we now see dates from 1275, when Bishop Richard de Carew constructed a new feretory for the relics. This was also portable, for we find that in 1326 the townspeople were required in time of war to follow the Bishop with the feretory for one day's journey in either direction† and a statute of Bishop Nicholls (1418-1433) enjoins the chantry priests to

carry the relics in procession when the precentor directed them to do so.

The shrine occupies the third bay from the east on the north side of the presbytery, and extends from pillar to pillar. On the presbytery side are three low arches and four quatrefoils in the spandrels. The two outer quatrefoils are ornamental, the two central ones communicated with lockers at the back for offerings. Above the arches rests a flat table, which many believe held the movable feretory, but some think was a seat for pilgrims, only to be found on those types of shrines which were influenced by the British or Celtic Church.* Above this stone slab is a blind arcade of three arches; within the arches were paintings of St. David with St. Denis on his left and St. Patrick on his right. The back of the shrine projects slightly into the aisle. In the lower portion are three round-headed aumbries, and over each is a chamfered quatrefoil with two high niches between them. Soon after this shrine was erected it was visited by Edward I. and Queen Eleanor,† which is the last recorded royal pilgrimage to this famous shrine by a King of England and his Queen.

The historical facts connected with the life of the patron saint of Wales are not numerous. It would appear, however, that he was born in the immediate neighbourhood of the old Roman town near Whitsand Bay, about two miles from St. David's. "As a grandson of Ceredig, David was allied to the ruling dynasties of Western Wales; while on the female side he had an infusion of Irish blood in his veins, the wife of Ceredig being a daughter of Brychan; he was thus qualified by descent to represent the leading elements in the nationality of the country."‡

It is probable that he studied in the famous schools of Llantwit Major and also under Paul Hen at Whitland in Carmarthenshire. He journeyed through Wales preaching the Gospel and founding monasteries. In the list of his foundations occur the celebrated names of Glastonbury, Leominster, Repton, Crowland, Bath, and Raglan. It has been

* Browne Willis, 69.

† *Anglia Sacra*, p. 651; *Annales Cambriae*, in ann. 1284.

‡ *Diocesan History of St. David's*, by W. L. Bevan, p. 18.

* *Anglia Sacra*, vol. ii., p. 649.

† See *Shrines of British Saints*, by J. C. Wall, pp. 63, 93.

suggested, however, that the mention of the first five places arises from misreadings of Welsh names.* His alleged pilgrimage to Jerusalem, and his consecration as Archbishop by the patriarch, is a romance of a later age, and rests upon no firm historical data. Some writers, however, consider the curious story of the persecution he underwent from a Gaelic chief named Baia or Boia (who, with his wicked wife, came to a violent end as the reward for their ill-treatment of the saint) may have some historical foundation.†

At any rate, we know that St. David founded his monastery on the site of the present cathedral, which is still called *Ty-Ddewi* (David's House), that the Synods of Llanddewi-brefi and Lucus Victoræ were held during his episcopate,‡ and that he died about A.D. 601.

It is an interesting fact that St. David is a South Wales saint and has nothing to do with the North, and whether this restriction was due to tribal or to geographical conditions is very difficult to say. At any rate, not a single church or chapel built before the beginning of the nineteenth century is dedicated to him in the whole of North Wales, while no less than fifty-three churches are dedicated to him in South Wales and the adjacent counties of Monmouth and Hereford.

The very large place accorded to St. David in Cymric hagiology must not be overlooked. Among the celebrities of his day he stands foremost. Paulinus was his tutor, Teilo his disciple, Kentigern visited him, and Deiniol and Dubricius solicited his presence at Llanddewi-brefi. St. David was canonized by Rome, and the Latins regarded him as the patron saint of Wales. In a poem in the *Red Book of Hengest* we read that he was regarded as more than a local saint. "Actively," says the writer, "will the sons of Cymry call upon Dewi, who loveth peace and mercy."§

St. David must have, indeed, been a spiritual force in the age in which he lived,

* *Dictionary of National Biography*, vol. xiv., p. 114.

† *Ibid.*

‡ The Synod of Lucus Victoræ was held A.D. 569, as stated in *Annales Cambriae* (codex B), and Llanddewi-brefi at a somewhat earlier date.

§ Skene's *Ancient Books of Wales*, i. 495, ii. 298.

and as one of the great sons of the Celtic Church his name has been handed down to us. The wild legends which have gathered round him are, doubtless, the embodiment of half-remembered incidents in a beautiful life; and St. David, the patron saint of Wales, with his Celtic fervour and passionate enthusiasm, has been added to the long roll of great churchmen who in many lands and in various ways have shown themselves to be "lovers of men."



English Pageants of the Streets.

BY I. GIBERNE SIEVEKING.

IN former days the street was the centre of all life. To the man in the street came the Church with her message to eye and ear; the theatre played before him; trade clamoured her wares as he passed along. Music, painting, and the drama spoke first-hand to the people, the middleman not having yet "arrived." Street pageants of all kinds were a feature of every-day life. For nearly four centuries mystery plays and moralities largely influenced the mental attitude of the English people.

Art was the handmaid of religion in those days. Jean François Millet spoke very strongly of her function as teacher, and lamented her decadence in later days, when she no longer carried out her mission so seriously and effectively as in earlier ages. It has practically been fully proved that the great impetus for the inauguration of the mystery play was the Religious Brotherhood system which spread all over Europe in the twelfth century. According to Davidson, monks often composed plays, and the monasteries bore the expenses of having them performed.

As far as one can discover, the earliest mystery play performed in England was in 1110, and is mentioned by Matthew Paris, who says that Geoffrey, afterwards Abbot of St. Albans, produced at Dunstable the play of *St. Catherine* and "borrowed copes

from St. Albans to dress his characters." This item shows us in what a serious light the Church of that time regarded the mystery play as a real factor in the religious education of the people, that the actors should be allowed to wear the priests' vestments in which they officiated at the abbey services. Indeed, even as late as 1328 the Bishop of Chester urged on his diocese that they should resort "in peaceable manner with good devotion to hear and to see the said plays."

In the first instance, I suppose there can be no doubt that, from the fact of the earlier mystery plays being performed in churches, they were regarded as an act of worship, a sacred service; and one remembers that originally the clergy themselves took part in them; but afterwards, when the plays left the precincts of the church, and even of the churchyard, they were prohibited from doing so any longer. Directly the trade-guilds entered into competition, Pope Gregory laid his veto on the priests any longer being active participators in the plays. This was about the year 1210. Nevertheless, though the embargo still remained, yet it is proof of the high position the drama held in the fourteenth century that the English bishop aforementioned so strongly urged play-going on his people. It is a proof, too, in our own day, of how far it has fallen from its high estate, and sacred office of teacher. Practically, during the fourteenth, fifteenth, and sixteenth centuries there was no town in England which did not have its miracle play.* They were escorted by a guard of craftsmen, or, at least, by men who were hired to be in charge of the pageant as it moved along. It always seems to have been a *sine qua non* that the actors should be chosen with especial care, and trained as for some sacred office. Sometimes there would be six rehearsals for a play, and sometimes not so many. Very early in the reign of mystery plays the Latin in which they were originally performed was exchanged for the language of the country, so that to-day no trace of a Latin copy remains in England. One finds record that each craft or guild defrayed stage expenses out of their own treasury.

* Sidney Clark, *Miracle Plays in England*.

There is still extant a curious bill of the expenses which were incurred by the guilds at Coventry, from which I quote the following quaint items:

	s.	d.
Paid for four pair of Angel's wings	2	8
Paid for painting and making new hell head	0	12
Paid for keeping hell head	0	8
Paid for a pair of new hose, and mending of the old for the white souls	0	18
Paid for a pound of hemp to mend the Angel's heads	0	4
To Fawston for hanging Judas	0	4
To Fawston for cock-crowing	0	10
Item, To reward Mistress Grimsby for lending of her gear to Pilate's wife.		
Starch to make a storm.		
The barrel for the earthquake.		
Pulpits for the Angels, etc.		

The "pageants" themselves were built very carefully of wood and iron, and seldom had to be renewed.

Each craft possessed its own. A "pageant" consisted of two parts, an upper and a lower room.

On the floor of the stage were trap-doors, over which were strewn rushes. They were built upon four or six wheels, so as to be easily movable from place to place, as they were, of course, continually going "on tour."

This was the manner of their construction in this country, but in France the stage was more elaborate, there being three platforms one above the other—the highest for heaven, the middle for saints, and the lowest for earth—while beside the last was a pit to represent "Hellmouth" (an inevitable accessory in the representation!)*

There is a delightful description of these pageants by Archdeacon Rogers, written in the sixteenth century of the Whitsun plays at Chester. He says: "The maner of these playes were, every company had his pagiant, w^{ch} pagiante weare a high Scafold with 2 rowmes, a higher and a lower, upon 4 wheelles. In the lower they apparelled themselves, and in the higher rowme they played, beinge all open on the tope, that all behoulders might heare and see them. The places where they played them was in every streete. They began first at the Abay Gates, and when the first pagiante was

* Katherine Bates, *English Religious Drama*.

played, it was wheeled to the highe Crosse before the Mayor, and so to every streete; and soe every streete had a pagiante playing before them at one time till all the pagiantes for the daye appointed weare played, and when one pagiant was neere ended, and worde was broughte from streete to streete that soe they might come in place, thereof, exceedinge orderly."

The great aim which the English guilds set before themselves was realism in all practical details. There is no doubt at all that the majority of mystery plays were carried forward in a serious and reverent spirit, though, of course, it was inevitable, when they were so popular and so numerous, that in some cases this reverence and dignity in performance should have been exchanged for levity and humour. Perhaps the presence of humour was not altogether to be deplored, for there are not wanting proofs that the Church has always had a stall for innocent merriment among the graver figures in her choir. The gargoyle without the building, and the dance of King David within it, surely testify to this.

Not very long ago, too, I remember listening to a sermon from an English priest, who said he wished that our services need not be so grave and solemn throughout, that there should be "ten minutes in the middle of a service for laughing," that the spirit of merriment and glee was akin to godliness, though the Puritans had done their level best to dissociate the two.

Coventry, with York, were the chief centres of the mystery play. In London it was principally under the ægis of the parish clerks and the scholars of St. Paul's. Mr. Davidson says that one clue to the absence of plays by craft-guilds of London was because the royal entries called for frequent and costly pageants of the guilds. There were, in fact, no craft-guild plays at all in London.

The English mystery plays consist of five cycles: York, Towneley (or Wakefield), Chester, Coventry, and Cornwall.

On the whole, the York plays were essentially the *vox populi*. Only the city shopkeepers, and artisans, and trade-guilds took part in them, and as far as one can discover the clergy had no part in their arrangement or direction. They were simply of the

people, by the people. There were forty-eight of them in number, and the earliest notice of their performance seems to be in 1378.

There were also thirty-six plays regularly performed at Beverley, but of these the whole text has been lost.* Mr. Alfred Pollard says it is believed that the manuscript volume of Towneley mysteries belonged to the Abbey of Widdikirk, near Wakefield; it originally made part of the library at Towneley Hall, in Lancashire. This library was sold by auction in 1814.

By what means the Towneley family became possessed of them is unknown. Mr. Donce attributes the date of their composition to have been either the reign of Henry VI. or that of Edward IV.

One of these plays is called the *Salutation of Elizabeth*, and is full of quaintly-worded sentences:

Maria. My Lord of heven, that syttys he,
And att thyng says with ee,
The safe, Elizabeth.

Elizabeth. Welcom, Mary, blyssed blome,
Joyfutt am I of thi com
To me, from Nazareth.

Maria. How standys it with you, dame of gwart?

Elizabeth. Well, my doghter and dere hart,
As can for myn elde, . . .
fyll lang shall I the better be,
That I may speke by fyll with the,
My dere Kyns Woman;
In thi cowntre where thay ar,
Therof tell me thou can,
And how thou farys, my dere derlyng.

* * * * *

Elizabeth. Wylt thou now go, godys fere,
Com, kys me, doghter, with goode chere, or thou
bens gang.

The pageant of *Noah's Ark* is what might be called a very free translation. Noah's wife is represented as having a very unmanageable temper—unmanageable, that is, by her husband. She refuses to go into the ark when it is built, and pleads for "just one minute more," to finish some household job; and even when he threatens her with the stick (the last stick that he could cut from the rapidly-vanishing trees) and beats her, she seizes it from his hand, and retaliates on her husband's back. This is how Noah is bidden to build the ark.

* *Miracle Plays in England.*

Noe, my freend, I thee commaund from cares the to
 Keyle,
 A Ship that thou orland of nayle and bord ful wele.
 Thou was alway well wirkannd to me trew as steele,
 To my bydyng obediand, frendship shal thou fele,
 To mede; of lennthe thi Ship be
 Thre hundreth cubettis warn I the,
 Of heght euen thrvite
 Of fifty als in brede.

* * * * *
 Stuf thi ship with vitayll ffor hungre that ye perish
 noght.

When the Flood shows signs of lessening, later on, Noah takes soundings, and consults his wife what bird she thinks will fly away and soonest return with a token of mercy. She suggests a raven, but he has his doubts, and so lets loose also a dove.

Uxor. Hence bot a litill, she commys, lew, lew,
 She bryngys in her bill som novels new; Behold!

There is something in the "novels new" which irresistibly brings before one's mind the longing of the lodger at the seaside after a relentless and persistent series of rainy days, when the limited book-supply brought from home has given out.

The *Creation* play has twelve pages missing, and they are those in which the account of Eve's temptation, and the driving out from the Garden of Eden occurs. Other subjects are "Abraham," "Pharaoh," the "Prophets," "Shepherds' Play," "Offering of the Magi," "Herod the Great," the "Crucifixion," the "Resurrection," the "Ascension," and "Thomas of India" (originally called "Resurreccio Domini"). The Chester plays are more serious in tone than those of Towneley. There are twenty-five of them. Record says that the trading companies of Coventry acted in the mystery plays until 1580, when the performances came to an end for a time. The last representation took place in the year 1591.

The Cornish plays are believed to have been acted in those large circular or semi-circular stone enclosures, with benches of stone or seats of turf all round for the spectators, which still exist in some parts of the country. There is a beautiful example of one of these at St. Just-in-Roseland, near Falmouth. When I was last there the fuchsias were all in bloom, and big bushes of them grew wild and luxuriantly all over

the rounds of turf and graves, making a vivid glow of colour which lighted up the whole scene. There are two porches at the summit of the enclosure, at equal distances from each other, with huge white slabs of stone laid crosswise in each; in these, it was presumed, the acting took place.

Cornwall possesses a fourteenth-century cycle of Corpus Christi pageants written in Cornish. Some of the titles are "Origo Mundi," "Passio Domini Nostri," and "Resurrexio Domini Nostri."

As regards the writers of some of the oldest among the religious dramas, the nun Hrotsvitha occupies a famous position in monastic records. Miss Eckenstein in *Woman under Monasticism*, says, "Her literary work can be put under three heads: Metrical legends for convents, seven dramas, and contemporary history in metrical form. . . . As a writer of Latin dramas she stands entirely alone. We have no other dramatic compositions except hers between the comedies of classic times and miracle plays. . . . All concur in praise of her play called *Abraham*. She took the subject of this drama from an account written in the sixth century in Greek."

To-day, what remains of four centuries of plays for the streets, which in their day held so large a sway over the hearts of the English people in years long since gone by? I think the hall-mark of antiquity is to be seen certainly on four survivals still existent in our midst.

First of all, there is the *Passion Play* at Oberammergau, and it is, as Professor Ward says, clearly derived from the "liturgical service of the Roman Church. In the fifth century, during the celebration of Mass at Easter and Christmas, there were living tableaux to illustrate the story, accompanied by antiphonal singing." This plainly led to that nearest approach to an ancient mystery play which survives to-day, the *Passion Play*.

Next, one is continually coming in contact with survivals of those ancient contemporaries of the miracle play, the puppet plays. Mr. Hailes Lacy says that these are of very ancient date in England, were coeval with morality plays, and in all probability with mystery plays.

To these Guy Fawkes undeniably belongs, as also does Punch and Judy. The dates of these three survivals are not far apart. The Oberammergau play originated "in 1633, when the villagers, on the cessation of a plague that had desolated the country, vowed every year to perform a *Passion Play*,"* the puppet plays, just mentioned, in 1600 and 1603 respectively.

Presumably the Puritans took advantage of the people's taste for steel pageantry, which could not be quenched all at once, by substituting the first-named as being distinctively anti-Roman in tendency. The second—Punch and Judy—started at the ancient city of Acena, near Naples, in the year 1600. Mr. Lacy concludes that Punch was "common parent to the vice of all the old moralities," and adds, "there is little doubt that the most ancient puppet-shows, like the mysteries, dealt in stories taken from the Old and New Testament, and from lives and legends of saints." Nash mentions Harlequin some time before 1600.

To come suddenly upon a performance of Punch and Judy in a country street is to bridge the gulf which separates us to-day from the Middle Ages. Still to-day one sees groups of absorbed villagers and children watching with delighted interest the quips and cranks and rapid transitions from one adventure to another of the hero of the pageant in his career of crime, until the arm of the law folds round him.

To see all this is, in effect, to step back centuries. For modern eyes to look at a mediæval spectacle is to realize something at least of the street pageantry of a far-away time when the world's hairs were not so white as now they are. Be the street never so unpicturesque, for the moment it is transfigured. For the moment an old atmosphere stirs afresh around the bystanders, who, many of them without suspecting it, are holding commune with the past, are for the moment in touch with old methods of education—old realism in art.

The fourth survival is the *Sussex Typographer's Christmas Mystery*, which, according to the late Rev. W. D. Parish, was still performed every year on the day after Christmas Day at the village of Hollington, near

* Rev. S. Baring-Gould.

Hastings, as recently as forty years ago. I do not know if the performance still takes place.

The Rev. S. Baring-Gould attributes the cessation of these pageants of the streets to the rise of the secular drama, which, he says, acted as a powerful check on the mystery plays and moralities. But still, I think, there is a great deal to be said on the score of the Puritans having stamped them out as dangerous sparks from the torch of Popery. However this may be, it is certain that with the close of the sixteenth-century mystery plays, moralities, and the greater number of street pageants, were already things of the past.



The Antiquary's Note-Book.

MASHITA.



THE *Deutsche Rundschau* for September contains a short article by Dr. Ad. Michaelis,* on the second volume of *Arabia*, by Brünnow and Domaszewski, treating of the Arabic "Lines," the chain of Roman forts (carefully planned to protect civilized Syria against barbarian incursion); and of the desert fortress of Mashita. Dr. Michaelis refers only to the fortress; a quadrilateral, surrounded by towers and walls, the whole planned, but only the central third completed. He remarks that its purpose has been variously explained—a caravanserai, a monastery, or the fortified quarters of a military corps have been suggested. He says that the authors adhere to the opinion expressed by Tristram in 1873 that it was a palace, planned around a central court, with a single entrance of rich design, and a magnificent throne-room beyond the court, which is vaulted in form, and decorated with a pattern of trefoil. The Persian character of the rich carpet-like plant decoration of the façade was first recognised by Fergusson. He ascribed it to the Sassanides, and probably to the king Chosroes II. (591-628), who ruled the desert and its neighbouring

* Cf. "Petra," *Antiquary*, October, p. 380.

lands; and Byzantium itself, under Byzantine supremacy. Later views questioned the probability of a Persian palace, and the work of Bedouins or of an indigenous Mesopotamian art have been suggested. Brünnow now traces the influence of Roman building, and seeks the solution in Byzantium. He thinks that an Arabic prince of the race of the Ghassanides erected Mashita with the aid of Byzantine architects and workmen, and suggests the prince Abu Karil-el-Mundir (from 569 to 582), who went to Constantinople to submit himself in 580, and returned laden with regal presents. These are Brünnow's words: "Supposing that El Mundir had on this occasion conceived the idea of building a palace, which by its glory should cast all previous Ghassanidic palaces into the shade, it would not be surprising if he had begged the needful riches from the Emperor, and brought back with himself from Constantinople architects and workmen. He would take the Roman camp of El Kastel as his model for the plan, as a token of his Roman dignities, and would resort to a Persian Oriental style for the interior, in consideration of the national taste. The strangest part of the whole building is the 'inorganic' introduction of the façade in the castle wall; this gives a barbaric impression which its beauty cannot efface. It can only be concluded that the ruler was resolved to introduce this sculptured decoration without consideration for the architectural unity of his castle, and that it contained some symbolic reference to his power."

Dr. Michaelis remarks on the strong opposition between the views of the discoverers, though there is now an agreement as to a Ghassanidic origin. On the one hand, a mingling of Byzantine and Persian influences with barbaric Arabian taste, and on the other an indigenous Mesopotamian art; the relief of the ornament standing forward from both, like the pattern of an old Persian carpet. On the one hand "Byzantium and Rome," on the other "the East." The strife has begun, and may long continue. But whatever decision may be reached, the remarkable façade decoration of Mashita remains the same.

MARY GURNEY.

At the Sign of the Owl.



IN view of the proposed reproduction of the Chester Plays in their birthplace, a prettily got up reprint, or, rather, adaptation, of *The Shepherd's Offering*, one of the Chester Miracle Plays, edited by H. H. Barne, and published by Mr. Arnold Fairbairns, of 20, Cheapside, E.C. (price 1s.), which has just reached me, is welcome. *The Shepherd's Offering* is the seventh of the Chester Plays, and was acted by the painters and glaziers, to whose trade



it contains more than one allusion. It is here issued, with some omissions, in a form adapted for popular reading, with a glossary of the more difficult words, and with the spelling modernized. Such an adaptation is of little use for students, but from others, whose interest in these quaintly unconventional and anachronistic mediæval folk-dramas has been awakened by the announcement of the forthcoming revivals, this tastefully produced little book should be sure of a welcome. The cut above is the illustration on the cover of the booklet, which I am courteously allowed to reproduce.

A local tradition regarding the origin of the Chester Plays is related in the "Banns of

Chester"—a proclamation which was read publicly on St. George's Day, giving notice of the presentation of the Plays in the Whitsun week following—which attributes their first performance to one Sir John Arnway, Mayor of the city (1327-28), and their composition to "The device of one Don Randall, monk of Chester Abbey"—i.e., Randal Higden, who composed the *Polychronicon*, or history of the world, and who died about 1363. One verse of the "Banns" says, as here modernized:

This worthy knight Arnway, then Mayor of this city,
This order took, as declare to you I shall,
That by twenty-four occupations, arts, crafts, or
mysterie

These pageants should be played after brief rehearsal;

For every pageant a carriage to be provided
withal.

In which sort we propose this Whitsuntide
Our pageants into three parts to divide.

The only complete edition of the Chester Plays is that prepared for the Shakespeare Society in 1843 and 1847 by Thomas Wright; but specimens are included in Mr. A. W. Pollard's *English Miracle Plays*, 1890, and the first thirteen plays were edited for the Early English Text Society by Dr. H. Deimling in 1892.

In view of some objections which have been taken to the proposed revival of these Miracle Plays, I venture to quote a few sentences from Mr. Pollard's critical comment. "If it be true," he says, "as Professor Ten Brink suggests, that the Chester cycle is both less important and less original than those of York and Woodkirk, and that its best, both of pathos and humour, appears to be borrowed, it must be allowed, on the other hand, that its author was possessed of an unusual share of good taste. . . . There is less in the Chester plays to jar on modern feelings than in any other of the cycles. The humour is kept more within bounds, the religious tone is far higher, and the speeches of the Expositor at the end of each play show that a real effort was made to serve the religious object to which all Miracle Plays were ostensibly directed."

There seems to have been a small epidemic lately of book-stealing. Early in November it was discovered that a considerable number of rare and valuable books had been stolen from Brasenose College Library, Oxford, and a few from the Bodleian. Happily, nearly all the missing volumes have been recovered, and the miserable culprit, an assistant librarian at Brasenose, only twenty years of age, is now undergoing imprisonment. The apparent ease, however, with which this young man abstracted so large a number of books—the theft was only discovered accidentally—seems to indicate some lack of due supervision with regard to the college library.

Another case of book-robbery is under investigation at Florence. The supposed biblioklept is a well-known and highly-respected citizen of Pistoia, who is accused of abstracting various important documents from the Episcopal Palace and the cathedral of that town, and from certain religious congregations of Florence. The documents referred to are large volumes recording famous trials in the fifteenth century, ancient buildings, and voluminous MSS. concerning the affairs of the bishopric of Pistoia.

Mr. W. H. Hulme, of Cleveland, Ohio (says the *Athenæum* of November 3), has found in Worcester Cathedral Library a valuable MS. in Middle English of the late fifteenth century which has not yet attracted the attention of students of English literature and history. Among the contents of the MS. are a version of Peter Alfons's collection of Oriental tales called "Disciplina Clericalis," known in old French poetry as "Le chastoiment d'un père à son fils" (this Worcester version is the only one yet discovered in Middle English literature); a unique English version of the Statutes of Roger Niger, Bishop of London, concerning the Episcopal government of London, 1229-41, herein called "The statutes of the blissed Lord and Bisshop blac Rogier"; a deed by William de Courtney, Archbishop of Canterbury, addressed to Dr. Thomas Bekaton, Archdeacon of London and Dean of Bow Church, dated "xi. kal. Dec., 1387"; and the "Provincial Constitutions" of

Robert de Winchelsea, Archbishop of Canterbury, 1447. The other contents of the volume are also of considerable linguistic importance.

The first important book sale of the season was that of books and MSS. from the library of the late Mr. C. J. Spence, of North Shields, which took place at Sotheby's on November 5 and 6. The principal attraction consisted of a number of richly decorated MS. Books of Hours of the fourteenth and fifteenth centuries, the majority of which were illuminated by miniatures of rare artistic excellence. Among these was a beautiful specimen by a French scribe of the fifteenth century, illustrated by fourteen illuminated miniatures and seven in most exquisite grisaille, for which there was keen competition. Ultimately this notable lot was secured by Mr. Quaritch for £645, the best price of the day. Another splendid copy of the late fifteenth century, enriched by twenty-five extremely fine full-page miniatures of the saints, fell to Mr. Leighton, after spirited bidding, for £500. An item of special interest was a copy of the first edition—of which very few copies are known to exist—of Chapman's *Seaven Bookes of the Iliades of Homere, Prince of Poets*, with the *Achilles Shield*, in the original vellum, 1598, which fetched £214. The last copy sold, by Hodgson and Co. in May, 1904, made £230. Previous to this no example had appeared for sale for many years.

The *Rivista d'Italia* for October contained "Antichità e belle arti in Italia," by G. Cultrera, an article of some international importance—for all nations are interested in the antiquities of Italy—in which the writer discussed the duties of the State for the preservation to Italy of her antiquities and works of art, and the difficulties of the laws and administration designed for their safety.

Mr. W. Carew Hazlitt writes, in case a new edition of Cunningham's *London* should be contemplated in the early future, to mention that he has by him a copy of the edition of 1891 filled from beginning to end with corrections and additions, which would be very useful to the next editor. "The errors

of omission and commission," writes Mr. Hazlitt, "are beyond number and almost beyond credibility. How much longer shall we have to wait for an adequate monograph on the British Metropolis? My notes are the result of only four years' casual gatherings (I bought my copy in 1901); what they might have become if I had entered into the matter systematically I almost fear to say. Jesse and Cunningham were, comparatively speaking, far superior to our later men."

Mr. Albert Sutton, the well-known Manchester bookseller, sends me a Catalogue of Reprints of rare and valuable books. This is the first list of the kind published, and Mr. Sutton is to be congratulated on successfully carrying out a happy idea. The interest of the Catalogue is enhanced by a number of reproductions of cuts from old books.

Not long ago a rare volume, FitzGeffry's *Sir Francis Drake* (1596) was unearthed in a disused stable at Pickering in Yorkshire, and now the same county proves to have been the possessor of three Caxton folios. From Whitley Beaumont there has been sent to Messrs. Hodgson's an old leather-bound book containing a slightly mutilated copy of the *Book of Good Manners*, from the press of England's first printer in 1487, of which the British Museum has no example, although, of course, there is the splendid copy at Cambridge, and the imperfect one at Lambeth; *The Ryall Book*, 1484, and *The Doctrinal of Sapience*, 1489, both in a very incomplete state.

Dr. Barclay Head, who recently retired from the position of Keeper of Coins and Medals at the British Museum, was presented on November 1 with a volume of numismatic articles entitled *Corolla Numismatica*, published in his honour, to which most of the leading numismatic scholars of Europe have contributed. The presentation, which was attended by a large number of the subscribers to the work, took place in the board-room at the British Museum, and Sir John Evans, who presided, paid an eloquent tribute to Dr. Head's great services to numismatic science. The list of subscribers is a remarkable one, including inhabitants of

Algeria, Asia Minor, Australia, Austria, Belgium, British Columbia, Denmark, England, France, Germany, Greece, Holland, India, Ireland, Italy, Russia, Scotland, Sicily, Spain, Switzerland, Turkey, and the United States of America. This list of subscribers, scarcely less than that of the contributors, shows the universal esteem felt for Mr. Head, whose own manual of Greek numismatics—*Historia Numorum*—published nineteen years ago by the Oxford Press, so largely added to his world-wide reputation.

BIBLIOTHECARY.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

SALES.

MESSRS. SOTHEY, WILKINSON, AND HODGE sold on the 5th and 6th inst. the following printed books and MSS. from the library of Mr. C. J. Spence, of North Shields: Biblia Latina Vulgata, MS. on vellum, Sec. XIV., £40; Collection of 158 Original Sketches by Birket Foster, £72; Breviarium Romanum, illuminated MS. on vellum, Sec. XV.-XVI., £52; Civil War Tracts (645), £81; T. F. Dibdin's Works, 21 vols., £38; Dürer Society's Publications, eight series, 1898-1905, £15 10s.; Edwards's Anecdotes of Painters, extra illustrations, 3 vols., £44 15s.; Evangelistarium, illuminated MS. on vellum, Sec. XV., £141; Chapman's Seven Books of Homer's Iliad (with The Achilles Shield), first edition, £214; Horæ ad Usum Sarum, illuminated English MS. on vellum, Sec. XIV., £140; another MS. of English use, Sec. XV., £84; Horæ Romanæ, illuminated MS. (Franco-Flemish), Sec. XV., £70; Horæ on vellum, fine late fifteenth-century French decorations, £500; another, with seven fine grisaille miniatures and many illuminated, French, Sec. XV., £645; another illuminated Hours, Franco-Italian, Sec. XV., £162; Orarium, Antwerp, 1495, £30; Horæ on vellum, by Hardouin, Paris, c. 1507, £53; another, c. 1528, £38; Lysons's Reliquiæ Britannico-Romanæ, etc., extra illustrations, £17; Pilkington's Dictionary of Painters, numerous extra illustrations, 6 vols., £70; Strutt's Dictionary of Engravers, extra illustrations, 2 vols., 1785-86, £35 10s.; Transactions of the Cumberland and Westmorland Antiquarian Society, 1874-1904, £17 10s.; Virgil, Didot's edition, with extra illustrations, 1798, £16; Walton and Cotton's Angler, Pickering's edition, 1836, extra illustrations, £28 10s.; Year-book of Edward III., printed by R. Pynson, £13.—*Athenæum*, November 10.

Messrs. Sotheby, Wilkinson, and Hodge concluded on Wednesday a two days' sale of works of art and antiquity, comprising a collection of pottery found in

the City of London, and Peruvian antiquities the property of the late Mr. J. Clarke, of Muswell Hill. The total of the sale amounted to £1,373 19s. The principal lots included: A pair of Flight, Barr, and Barr Worcester vases and covers, green and gold ground, with hunting subjects, £26 10s. (Waller); a pair of Worcester plates painted with birds in panels on scale blue ground, £24 10s. (Cant); a Worcester tea service, fluted pattern, and painted with sprays of flowers on white ground, thirty-eight pieces, £40 (Phillips); a pair of Chelsea figures, emblematical of science and music, £46 (Hardy); a pair of Bow figures of a shepherd and shepherdess, £27 10s. (Hardy); a Swansea dessert service marked Dillwyn and Co., painted with bouquets of flowers, eighteen pieces, £42 (Stoner); a diploma and gold medal presented to Blondin by the citizens of Niagara Falls in commemoration of his crossing over the Niagara River, August 19, 1859, £10 15s. (Burwood); and an ivory comb of oblong form, 6½ by 5½ in., one side carved in low relief with a design of the Annunciation, the other with the Adoration of the Magi, probably French or Flemish, style of the late fifteenth century, £75 (Egger, of Paris).—*Times*, November 16.

PUBLICATIONS OF ARCHÆOLOGICAL SOCIETIES.

THE new part of the *Journal of the Royal Society of Antiquaries of Ireland* (Vol. XXXVI., Part 3) contains many good papers. The most important, perhaps, is one entitled "Notes on Certain Promontory Forts in the Counties of Waterford and Wexford," by Mr. T. J. Westropp. These are simple but effective fortifications erected on Irish headlands which have been very little studied. They occur, by their nature, in the wildest and most picturesque spots of the coast, and Mr. Westropp has evidently found them a fascinating study. He suggests a provisional classification, gives a long list—still far from complete—of the forts, discusses their distribution and age, and then deals specially with those in the counties named in the title of his article. Other papers deal with antiquities and inscriptions in Kerry, Galway, and Cork, with the "Dublin 'City Music' from 1560 to 1780," the descendants in the male line of Sir Thomas More, and various other topics. The whole number is well illustrated.

We have received Vol. V., Part 2 of the *Transactions of the Glasgow Archaeological Society* (sold to non-members at 6s. net). Its nine papers deal with very varied topics. The part opens with a readable paper, illustrated, by Professor Cooper, on "Some Old Elgin Houses," which have all been swept away. Mr. Rees Price follows with some "Notes on Jacobite Drinking Glasses," illustrated by four very fine plates. Next Mr. R. S. Rait discusses "The History of University Education in Scotland," and Mr. T. Lugton tells the story, with three illustrations, of "The Saracen's Head Inn," a famous old Glasgow inn which was demolished in 1905. After a too brief paper on "The Setting of the Miracle Plays," by Professor D. J. Medley, Mr. J. S. Fleming supplies a well-illustrated account of "Newark Castle," Ren-

frewshire, and its owners. The fine old mansion is now occupied by several workmen's families, and is threatened with demolition to make more room for adjoining shipyards. Dr. Honeyman discusses "Certain Peculiarities in the Architecture of Iona," illustrated by plans, photographs, and drawings. Finally, Sir J. Balfour Paul gives an entertaining account of "The Matrimonial Adventures of James V.," and Mr. J. A. Brown, in "The Kindly Tenants of the Archbishopric of Glasgow," contributes an interesting study in tenure.

The *Journal of the Cork Historical and Archaeological Society* (Vol. XII., No. 71) for July-September contains a translation, with notes, by Colonel Lunham of a Latin "Life of Saint Fin Barre" contained in the Codex Kilkennensis, preserved in Archbishop Marsh's Library, Dublin. Among the other contents is a note by Mr. R. Day "On a Gold Lunette from the Co. Kerry," now in the possession of Major MacGillcuddy, in whose family it has been an heirloom for generations. The accompanying photographic illustration shows the detail of the engraved work with some distinctness. In "The Battle of Knockanar," fought A.D. 249, Mr. Walter Jones gives a curious list of omens by which Queen Ailé knew her sons would be defeated and killed. The *Journal* contains, besides the papers mentioned, many other interesting notes and a variety of good illustrations.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

BRITISH ACADEMY.—October 31.—Dr. D. G. Hogarth (Fellow of the Academy) read a paper on "Artemis Ephesia." The site of the great Temple of Artemis at Ephesus was re-examined at the cost of the British Museum during 1904 and 1905. The excavation resulted in the first place in the recovery not only of a complete ground-plan of the temple of the sixth century B.C., discovered below the Hellenistic stratum by Wood in 1870, and of much fresh evidence of its architectural character, but also of many small objects dedicated in that temple, including several cult-figurines of the goddess. In the second place, the excavation revealed remains of three distinct temples of the period before Cræsus, which had not been found by Wood. These were all of much smaller area than the sixth-century and Hellenistic temples, and the most primitive appeared to be a *naos* just large enough to contain a statue with an altar facing it, the whole enclosed in an open *temenos*. The foundation for this shrine lies at the intersection of the *axes* of all the successive temples alike, and it is evident that at all periods it was the central Holy of Holies, where stood the cultus-statue. When this central structure came to be examined, it was found to be a platform made solid with a filling of flat slabs, between and among which had been packed a quantity of small objects in gold, electrum, silver, bronze, ivory, amber, and other materials, including certain very early electrum coins. The whole number of objects was nearly one thousand, and from their position and the fact that they are almost all objects of personal adornment and evidently selected, they

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can only be supposed to have been placed intentionally where found, for the use of the goddess, whose statue stood above, and at the epoch of the first foundation of her small shrine. They appear to belong to the latter part of the eighth and to the earlier part of the seventh centuries B.C. Outside this *naos* foundation, and in the lowest stratum all over the area of the earlier *temenos*, other objects of similar period were also found to the number of about two thousand. These include fine statuettes and other objects in ivory, crystal, metals, etc., and many more coins, but little or no personal jewellery. This unique treasure includes many representations of the goddess and her attributes, and many objects used in her cult. Attention was directed especially to the first category, which were considered in connection also with the cult-figurines found in the "Cræsus" temple. These representations, nearly fifty in all, show how the goddess was locally personified over a period ranging from the eighth to the fourth century B.C. There are several varieties of type, but it is noteworthy that in no case is there any approximation to the "multimammia" figure rendered familiar by statuettes of the Roman period, and supposed to be preserved also by a well-known type of cultus-image portrayed on Ephesian and other Asiatic city coins from the second century B.C. to the third century A.D. This latter type, however, is probably not "multimammia" at all, and there is some reason to doubt if it really represents any Ephesian statue. It seems possible that it is a traditional cultus-type—not local, but probably of Phrygian or Cappadocian origin—introduced into Ephesus, and showing degraded survivals of features of the winged goddess type, the so-called *πρόνια θηρῶν*. The local Ionian personification, so far as the available evidence goes, seems to have been originally of genuine Hellenic character, a natural matronly figure. The confusion of Artemis Ephesia with the great West Asian goddess of the non-Hellenic peoples is argued to have happened late in time, and to have been symptomatic of a change in the character of Ephesian civilization, which gradually became more Asiatic, and adopted a conception of the goddess-cult reflected in the early history of Ephesian Christianity, and still to be discerned locally at the present day.—*Athenæum*, November 10.

At the meeting of the ROYAL ARCHÆOLOGICAL INSTITUTE, held on November 7, the papers read were "Some Notes on Worcestershire Bell-Founders," by Mr. H. B. Walters, F.S.A., and "Notes on the Effigy of John Caperton, Rector of Rendlesham," by Dr. A. C. Fryer, F.S.A. This effigy, recumbent in a recess in the south wall of the chancel, is well known; but, strange to say, it has been misdescribed in directories and guides as that of a lady, while the angels holding the cushion on which the rector's head rests have been taken for her children. There is, however, no doubt that the effigy is that of John Caperton, who was rector from 1349 to 1375. Even were there any uncertainty on this point, the fact that the figure is clothed in priestly vestments is proof positive that it cannot represent a lady.

The monthly meeting of the NEWCASTLE SOCIETY OF ANTIQUARIES was held in the Castle on

October 31, Mr. Richard Welford presiding.—The Chairman referred to the death of Mr. George Irving, who was a member of the Society, and a vote of condolence was passed.—The following donations to the museum were received with thanks: Mr. J. Whitham, jun., of Ripon, three early lucifer matches, said to be ignited by dipping into sulphuric acid; Rev. Canon Gough, Vicar of Newcastle, a set of eight full-plate photographs, taken by himself, of a series of Anglican sculptured stones discovered in the churchyard at Meigle, N.B., together with an explanatory pamphlet; Mr. J. M. Moore, of Harton, a cylindrical creeling trough, 13 inches high, by 17 inches in diameter, and an object, described locally as a Jenny Idle, said to have been used early last century by pitmen for keeping their sulphur matches in.—The Chairman read a paper on "Early Newcastle Typography, 1639-1800." He said the first printer was brought to the north by Charles I., who found it necessary to have a printer to issue his proclamations, and therefore sent for one to London, as none could be found between the Ouse and Forth. The Chairman also read a paper by Sir Gainsford Bruce on "Notes on the Three Volumes of Richardson's Sketches belonging to the Society."

On October 22 the Rev. Professor Sayce delivered the first of a series of six Rhind Lectures in Archaeology before the SOCIETY OF ANTIQUARIES OF SCOTLAND. Dr. Sayce took as the subject of the course "The Archaeology of the Cuneiform Inscriptions." The decipherment of these inscriptions he described as the archaeological romance of the nineteenth century. Professor Sayce showed how cuneiform inscriptions were first observed on Persian monuments, and traced the various stages in the deciphering process, starting with Grotefend's guess in 1802. In the second lecture, on October 24, Professor Sayce spoke on "The Archaeological Materials: Excavations at Susa, and the Origin of Bronze." In the course of it he said that the earliest worked copper of which we know is met with in Babylonia, which continued to be characterized by the use of copper instead of bronze down to the Persian period. In Assyria, however, bronze was known from about B.C. 2000 onwards, and apparently was introduced from Asia Minor, where the earliest bronze implements yet discovered were found by Dr. Schliemann in the second prehistoric city at Troy. In Egypt bronze first appears in the time of the Twelfth Dynasty, but an analysis of the gold ornaments of the Sixth Dynasty shows that there must already have been intercourse between Egypt and Asia Minor. And as far back as B.C. 2000 the Assyrians had established colonies in Eastern Cappadocia, where there were mines of copper and other metals. Tin, however, was not among them, and one of the chief puzzles of archaeology, therefore, is at present, Whence came the tin of which the early bronze of Asia Minor was composed? So far as the archaeological facts go, they indicate Asia Minor as the country in which bronze was invented, although, according to the mineralogists, not only is no tin found there, but no early tin workings are met with nearer than Spain and the British Isles. The third lecture, on October 26, was on "The Sumerians."

BRITISH NUMISMATIC SOCIETY.—October 17.—Mr. Carlyon-Britton, President, in the chair.—Mr. W. Sharp Ogden read a paper on the discovery of over 5,000 Roman coins on the Little Orme's Head, North Wales. They comprised 2 *Æ.* and 3 *Æ.* from Constantius Chlorus to Constantinus Maximus, and the majority were in remarkably good preservation. At least one-fifth of the find had been issued from the London mint, and presented many interesting variations. Referring to the mysterious letters on the field on the reverse of these types, Mr. Ogden submitted the theory that they were contractions of well-known dedicatory inscriptions, such as T. F. for "Tempora felicitas," etc., which certainly was a simpler and more probable explanation than the laboured dissertations previously offered. He exhibited a fine series of the coins described. Following his recent discovery of a Norman coinage at the mints of St. David's and Pembroke in Wales, the President's attention was directed to Cornwall, and he communicated the result of his researches in a paper entitled "Cornish Numismatics." He quoted records from the early Pipe Rolls of Henry II. to prove that a mint then existed at Launceston, and assigned to it a large series of coins which official numismatists have usually allocated to Lancaster, Stepney, and other improbable places. The old names of Launceston were Lanstevenhin (variously spelt), and "the town of St. Stephen," and the coins issued from it comprised the reigns of Æthelred II., William I. and II., Henry I., Stephen, and Henry II. At first they bore the name contracted to LANSTF, but later STEFANI was used, and finally LANST. The writer exhibited a selection of the coins, and traced the very gradual changes of one form of the name into another.—Mr. Baldwin exhibited a variety of the Morton half-groat (Canterbury) of Henry VII., Monck's 40s. gold taken of 1812, in remarkable preservation, and a Transvaal pound of 1898, countermarked by the British "99." It is said that only 116 of these pieces were so countermarked at Pretoria.—Mr. Wells produced a selection of nine coins of the Icenic from a find near Wimblington, Cambs, also a *scatta* bearing runes found near Icklingham, Suffolk, and other interesting specimens. Presentations to the library were made by the President, Major Creeke, and Mr. Webster.

The annual meeting of the BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY was held in October, the Rev. Bryan Dale, the retiring President, occupying the chair, in the absence through illness of the new President, Mr. J. A. Clapham.—The twenty-eighth annual report, which was submitted by the Hon. Secretary (Mr. Thomas Howard), referred to the loss the Society had sustained in the deaths of Mr. William Cudworth and Dr. J. H. Bell, and stated that the membership was now 168. The Society's journal, the *Bradford Antiquary*, had not been published during the year, but it was hoped to resume the publication shortly, as well as to increase the membership.—In moving the adoption of the report and balance-sheet, the Chairman alluded to the valuable work done by the late Mr. Cudworth in local historical research, and hoped that his book, *Round About Bradford*, which he (the speaker) considered

was his greatest work, would shortly be brought up to date and illustrated. The Society had obtained a very good room at the Church Institute, and it was hoped that the attendance at the lectures would be materially increased.—The report and balance-sheet were adopted.—Other resolutions were submitted, Dr. J. Hambley Rowe, Mr. S. E. Wilson, Mr. Harry Speight, Mr. J. E. H. Burnet, Mr. James Gregory, and Mr. Butler Wood addressing the meeting. Dr. Rowe suggested that the exploration of the Esholt estate should be thoroughly undertaken before the Corporation utilized the land they had purchased there, and he also suggested the investigation of the place-names of the district, a large number of which were as yet unknown.

§ § §
The SOCIETY OF BIBLICAL ARCHAEOLOGY met on November 7, when a paper on "The Tablets of the First Egyptian Dynasty" was read by Mr. F. Legge.

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A meeting of the BERKS ARCHAEOLOGICAL SOCIETY was held on October 23, Mr. E. Margrett presiding. The Rev. P. H. Ditchfield announced that Dr. Hurry had presented the Society with a beautiful plan of Reading Abbey.—Mrs. Cope being unable, through illness, to read her lecture on "Parish Registers," it was read by her husband. Mr. Cope said it gave him great pleasure to take his wife's place, as he was a member of that Society when he lived in Berkshire. Mrs. Cope had transcribed as many as thirty Berkshire parish registers, with the sanction and approval of the Bishop, Dr. Stubbs. Mr. Cope urged the importance of the parish registers. The task of transcribing a parish register was by no means easy, and amateurs made all sorts of mistakes. One letter written wrongly would alter the spelling of the whole name in a fatal manner. A complete register chest should contain six to nine volumes; few contained less than half that number, and few even as many. Mr. L. Treacher said he had transcribed registers in four parishes. Before anyone attempted to write the history of a parish he should first transcribe the register of that parish, which would give him an insight into the history nothing else would. He expressed his obligation to Mrs. Cope, having received a great deal of assistance from reading her book on the subject. He photographed the registers page by page, developed the negative, and from that read them. There was no necessity to make a print from the plate. His photographs were taken on a quarter-plate, and owing to the reduction of the size, the writing was much sharper than the original, and it was possible to read from the negative where it was impossible to decipher the original. The handwritings varied so much that it was not the same in any two parishes, nor in two books in one parish.

§ § §
A meeting of the ST. ALBANS AND HERTS ARCHAEOLOGICAL SOCIETY was held on October 29, the Dean of St. Albans in the chair.—The first paper was by Mr. H. P. Pollard on "The Alien Benedictine Priory at Ware"; the second, by Mr. H. R. W. Hall, was on "The Records of the Old Archdeaconry of St. Albans."—With regard to the foundation of the Alien Priory, Mr. Pollard said that one of those who

accompanied Duke William in the conquest of England was Hugh de Grantmesnill, who became possessed of lands in Ware and many other places. He gave some of his property to St. Albans Abbey, which he had helped to restore, and, according to Dugdale, "He gave . . . three villains of Ware. . . . He gave also the Church of Ware and all tithes which belonged to it, and two carucates of land." The Priory founded by Hugh de Grantmesnill probably consisted of a cloister and a few buildings near it, of simple construction, having some thirty inhabitants. The Priory at Ware was one of the more important alien houses. Under King John all the alien priories, to the number of eighty-one, were sequestered and their revenues taken for the King's necessities. Soon after the death of John, probably, the great hall, chapel, and other rooms of the priory were erected by Margaret de Quincy. In 1293 a war began between England and France, lasting some five years, and the second seizure took place of the alien priories which at this time numbered nearly one hundred. On the pretext of every new French war the same process of sequestration was repeated by the following Sovereigns, and the revenues of the sequestered houses went to pay the army, and for other purposes. With great detail, Mr. Pollard told of the vicissitudes of the Priory, and the heavy demands made upon the priors from time to time, mostly under the pretext of funds being required for carrying on wars; and, proceeding, said: "The history of the Alien Priory at Ware, as a religious house, ended in 1414, in which year all the alien priories in England were suppressed by an Act of Parliament held at Leicester."

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On October 20 a party of members of the TOYNBEE ANTIQUARIAN SOCIETY visited the Painter-Stainers' Company's Hall, Little Trinity Lane, E.C. They were received by the Worshipful Master and Members of the Court.—Mr. W. Hayward Pitman, the upper warden, gave an address, in the course of which he said the Painter-Stainers' Company was of great antiquity, but as a company there is no mention of them until 1309, when they came before the court of aldermen implicated in a feud which had long subsisted between them and the Joiners', the Loriners' and Saddlers' Companies on the question of bad workmanship and material. This feud, like many others in the "good old days," resulted in bloodshed in the streets of the City. The court of aldermen, however, does not seem to have recognised the mystery of painters until June, 1497, when they were allowed "to assemble in some honest place within the City." The Company was finally incorporated in July, 1581, and a Master, wardens, and court of assistants appointed. Their business was to seek the exclusion of all incompetent persons from the craft—a department which afforded them a great deal of employment. The scope of their work was very extensive, including decorative housework on the one hand, "and the highest branches of the artists' profession on the other." From many causes—probably the alteration in the form of worship in the national Church, the disturbed condition of the country—the resources of the Company languished, so that in 1633 Stow's Continuator could say that the art of staining (or painting on canvas) had then de-

parted from England. Upon the Restoration matters began to look up with the Company, and the historian says "no other similarly instituted body can point to such a muster-roll." The Company's duties as to inspection of works of art have been assumed by the Royal Academy of Art; but the Company is doing excellent work in the education of craftsmen and affording travelling studentships to likely youths. It also dispenses relief to some 200 pensioners from the funds at their disposal, and this branch of their activity will shortly be increased by the acquisition of a large sum (£40,000) recently bequeathed by one of the members of their Court. The visitors were invited to inspect the pictures and the plate. The collection of plate is exceedingly interesting, and includes several pieces of inestimable value, such as the Camden Cup, presented by Camden, the antiquary, in remembrance of his father, who was a liveryman of the Company; the Beeston Salt-cellar, the like of which one must go to the Tower of London to see. Spoons, wine-cups, flagons, etc., form a collection unrivalled of its kind.

Lecturing on "Recent Excavations at Oxyrhynchus" before the ABERDEEN PHILOSOPHICAL SOCIETY on October 25, Dr. A. S. Hunt said that he would speak of excavations carried out last winter by Dr. Grenfell and himself. He then indicated the nature of the many literary fragments recovered. Dealing with the finding of the new Gospel, he remarked that it consisted of a small leaf which contained forty-five lines of writing nearly complete. Our Lord was represented as having taken His disciples into the part of the Temple called "the place of purification," where they were met by a Pharisee. The Pharisee asked how He had come there without having first performed the purificatory rites. This led to a denunciation of the Pharisees, and a contrast was drawn between outward and inward purity. The general idea was similar to that embodied in the Gospels, but the situation was new. The new Gospel apparently contained nothing heretical. It was a regular Gospel, and not a mere collection of sayings of Jesus. A striking feature was the display of knowledge with regard to the Temple and its ritual. The question was whether this knowledge was genuine or assumed, and this was a vital point in determining the authority of the Gospel. On the linguistic side, the document was distinguished by its literary style and its vigorous phraseology, which indicated that the writer was a person of considerable culture. The lecturer then alluded to other interesting discoveries, and the methods of exploration were illustrated by a series of excellent limelight views.

At a meeting of the SUNDERLAND ANTIQUARIAN SOCIETY on November 13, Dr. Coke-Squance lectured on "Swords." He said that the history of the evolution of the sword was practically the history of the evolution of civilization. Primitive man was severely handicapped compared with the brute creation, for, although endowed with reason, his powers of offence and defence were feeble. To hold his own with the brutes and his compeers other weapons became necessary, thus stones were used and were thrown

with great precision. Stones were supplemented with wooden weapons, amongst which the primitive form was the boomerang. An erroneous idea had been formed that this was a weapon peculiar to Australia, whereas it was almost universal, though the forms of the throw-stick differed much, so that on one hand they got the axe and the club and on the other the sword. The wood made a poor cutting weapon and stone a poorer sword, but the union of the two improved both, hence came the fitting of wooden swords with quartz, chalcedony, obsidian, jadite shells, sharks' teeth, etc. Then a period arrived when men probably accidentally learned the use of metals, and the discovery of smelting and working enabled man to improve his weapons. Bronze swords were deficient in hardness, and could not be adequately tempered, and the true sword had its birth early in the iron age, which period was considered as commencing with the Christian era. A sword consisted of two principal parts, the blade and the tang, which was a piece of wrought iron welded into the shoulder of the blade and inserted into the grip or handle, which ended in the pommel. The pieces which passed across between the blade and the hilt were the quillions. The pommel was partly for counterpoise and partly for ornamentation, and the quillions were devised for the guard against the cut. Of the blades there were two typical varieties, the curved and the straight, the former comprising the sabre, cutlass, scimitar, etc., and sometimes edged on both sides, and the latter, the Espadin, the Flamenberg, the rapier, the small sword, etc. The development of these types was traced by Dr. Squance, who pointed out how much better the scimitar was for the cut than the straight sword, and how much better the straight sword for the thrust than the scimitar, and called attention to the efforts made to form weapons that would have both qualities. He said the complete evolution of the sword might be considered to have been effected during the eighteenth century, since when it had not improved in efficiency, beauty, or balance.



Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE CHURCH PLATE OF THE DIOCESE OF BANGOR.
By E. Alfred Jones. Thirty-four plates.
London: Bemrose and Sons, Ltd., 1906. 4to.,
pp. xlvii, 160. Price 21s. net.

Books on the church plate of various counties or dioceses have multiplied during the last few years. The one just issued by Messrs. Bemrose is a handsome quarto volume, most admirably and profusely illustrated. It treats of the Diocese of Bangor, which embraces the counties of Anglesey, Carnarvon, Merioneth, and Montgomery. It is a pleasure to

recommend it without reserve. Mr. Alfred Jones has already issued various books on the subject of plate, and in this work again proves himself to be a competent expert.

The numerous lovers of mediæval plate will be glad to learn that the researches made in preparing for this book brought to light a hitherto unrecorded pre-Reformation chalice. It belongs to the church of Llandudwen, which is an out-of-the-way little parish of Carnarvonshire. This fine chalice has no hall-marks, but it dates from about 1500.

The full details as to the vessels (including pewter) of each parish are preceded by a pleasantly written and accurate introduction on the whole subject of church plate in England. The diocese possesses a mazer bowl mounted in silver, date *circa* 1480; twenty-eight Elizabethan chalices, thirteen of which have their patten covers; three beautiful pieces of Elizabethan plate, originally intended for secular use; a unique chalice at Beddgelert, of the year 1610, engraved with the Three Maries, given to the parish by Sir John Williams, goldsmith to James I.; eleven other chalices of the same reign; about a like number of the reign of Charles I., including a most interesting one of the year 1632 at Llechynsfarnry, imitative of a mediæval example and engraved with the Crucifixion; a massive but plain silver-gilt service at Bangor Cathedral, 1637-1639; a number of plain examples of the Restoration period; and many pieces of every period of the eighteenth and nineteenth centuries. Various silver alms-dishes have evidently been originally designed to serve as domestic salvers. There is also a goodly number of old pewter vessels. At Llanfrothen is a small two-handled porringer of pewter, dating from about 1700.

One of the many advantages of the publication of a detailed catalogue of church plate, such as is given in this most admirable volume, is that it tends to secure the vessels from misappropriation or illicit sale.

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BOOK-PRICES CURRENT. Vol. XX. London: Elliot Stock, 1906. Demy 8vo., pp. x, 745. Price 27s. 6d. net.

Punctually, like its predecessors, comes the record of the book-sales of 1906. The new volume, which contains no less than 7,000 entries, is a more than usually varied list. There are not so many outstanding features as in some previous years. The Shakespeareana sold included a few quartos, notably the *Much Ado* of 1600, which brought £1,570; there were a number of pre-Shakespearean plays, some of which produced from £140 to £233 apiece; and the Truman collection of works illustrated by George Cruikshank was remarkable both for its size and importance, and indeed its authoritativeness, many of the items being verified by the initials of the artist himself. But with these exceptions the books sold in 1905-1906, the prices of which are here recorded, may be regarded as a good all-round lot. The inclusion of so unusually large a number of books, and the fact that many of these are of comparatively less importance from the financial point of view, though continually inquired after and sought for, will render this volume of special value as a work of reference. Mr. Slater's useful notes, the excellent indexes, and all the other helps to ready use, are provided as afore-

time; and the new volume is as sure of as hearty a welcome as its predecessors. *Book-Prices Current* is indispensable to all who care for or deal in books. We are glad to hear that an index to the second ten volumes of *Book-Prices Current*, covering the years 1897-1906, is in preparation, and may be expected to appear before long. The first decadal index has proved a most useful key and handy book of reference, and various improvements are promised in its forthcoming companion.

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THE LAST OF THE ROYAL STUARTS: HENRY STUART, CARDINAL DUKE OF YORK. By Herbert M. Vaughan. With twenty illustrations. London: Methuen and Co., 1906. Demy 8vo., pp. xx, 309. Price 10s. 6d. net.

There is a deathless glamour about all the royal Stuarts. A race of men and women most brilliant, amiable, and wayward, and lit up by a constant glare of notoriety and opinion—such a subject, if it be treated with taste and sympathy, can never be staled. With this in mind, we welcome with singular pleasure Mr. Vaughan's contribution to Stuart history, in which he deals with a branch thereof concerning which comparatively little has been said. For, despite the interest which attaches to Henry Stuart as being the last legitimate descendant in the direct male line of King James II., the life of the Cardinal Duke has been heretofore somewhat neglected by historians. Though he treads to some extent in the footsteps of other modern writers—notably Mr. Andrew Lang, Mr. Ewald, and the Marchesa Vielleschi—Mr. Vaughan yet throws much fresh light on the subject of the exiled Stuarts. He has drawn largely on Italian authorities, and is consequently enabled to deal at length with the ecclesiastical career of the Cardinal Duke.

The second son of the Chevalier de St. George, Henry Benedict Stuart was born at Rome in 1725. His boyhood was not altogether uneventful. In 1739 there were signs that the partisans of the Stuarts were on the *qui vive*, and at this time, owing to various causes, the prospects of the exiled dynasty were brighter than they had been since the failure of the Jacobite rising of 1715. In 1744 Charles Edward went to Paris, and in the following year sailed to Scotland and engaged in his memorable enterprise. News of his success reaching the Continent, it was proposed that Henry should follow his brother. The project was not carried out; but in August, 1745, the future Cardinal left Rome and went to Versailles, where he made some efforts on behalf of his house. Forces had been collected at Boulogne with a view to a French invasion of England, and the nominal command of these forces was assigned to Henry. After Culloden the Duke of York busied himself in inducing the French Court to send ships to search for his absent brother, and it was owing to his exertions that the vessel which eventually brought Charles Edward from Scotland was despatched from France.

Though Henry did something on behalf of his family in 1745, he dealt the Jacobite cause its death-blow when, in 1747, he became a Cardinal of the Church of Rome. This step, alienating as it did the Protestant supporters of the exiled dynasty, so enraged Charles Edward that for nineteen years the

two princes were estranged. On the demise of his brother in 1788 the Cardinal Duke styled himself King of Great Britain. He caused a medal to be struck in commemoration of his accession, and all members of his household were enjoined to speak of their master as Majesty. But, though he obviously considered himself entitled to the English crown, he made little or no attempt to have his regal claims recognised by the Pope. At the outbreak of the French Revolution the resources of the Cardinal Duke were narrowed by the loss of two livings, and in 1799 his palace at Frascati was sacked by the French. Under these circumstances his case was laid privately before the English Government, upon which George III. sent him a present to relieve his immediate wants, and granted him a pension of £4,000 a year. Soon after the receipt of this grant Henry was raised to the Deanship of the Sacred College; but he held the honour only a few years, dying in 1807. To his memory, and that of his father and brother, a stately mausoleum was erected in the Church of St. Peter's at Rome.

So intense is the human interest in the story of the royal Stuarts that, in reading the life of a member of that dynasty, it is for fresh insight into personality that most readers will look. Without neglecting the historical import of his subject, Mr. Vaughan has much to say concerning the personal life of the Cardinal Duke. It is interesting, for instance, to learn that Henry Benedict maintained the art-loving tradition of his family. As a young man he sang, played the violin, and was devoted to music. In later life he became an able classical scholar and a lover of literature. At Frascati he founded a seminary and spared no pains to make it a model establishment of its class. His efforts in this direction were appreciated, and in a funeral oration made for Henry Stuart by Don Marco Mastrofini, a former pupil of the seminary, the founding of that institution was mentioned as particularly honourable to the Cardinal Duke.

Wholly different in many respects from other members of his family, Henry Benedict had nevertheless a certain amount of the Stuart charm, and this is ably transmuted to Mr. Vaughan's pages. Not only is the biographer thoroughly master of his subject, but he treats it in an attractive manner. His book is undoubtedly one which all lovers of the Stuarts will want to possess.

* * *

THE HISTORY AND GEOGRAPHY OF CORNWALL.
By the Rev. J. J. Daniell. Fourth edition, by
Thurstan C. Peter. Truro: *Netherton and
Worth*; London: *Houlston and Sons*, 1906.
Demy 8vo., pp. viii, 486. Price 10s. 6d. net.

The name of the original author is still piously kept upon the title-page, although there is now hardly any of Mr. Daniell's work left. Popularly the book has long been known as Collins's *History of Cornwall*, Mr. J. H. Collins having been responsible for the second and third editions. And now the fourth edition appears, having undergone some transformation and having received considerable additions at the hands of its new editor, Mr. Thurstan Peter, whose reputation as an authority on matters pertaining to the county of Cornwall stands deservedly high.

In his preface Mr. Peter admits sundry shortcomings and a certain lack of revision so modestly and simply that the critic is disarmed, although we are still left wondering why Mr. Peter has not taken the trouble to mark which are Mr. Collins's notes and which are his own—surely an easy matter. Thirteen years have elapsed since Mr. Collins's last edition of the *History*, so that Mr. Peter has found considerable scope for improvement as well as addition. For instance, he has wisely omitted the derivations of place-names formerly given, which were mostly guesses of a pre-scientific era. Much of the matter in the chapters dealing with the early history of the county has been allowed to stand unaltered, with the addition of a few warning footnotes; but it would have been more satisfactory had the whole of these early chapters been recast and rewritten from the standpoint of modern knowledge. A chapter of biographical notes on eminent Cornishmen has been added by Mr. Peter, but it would bear considerable enlargement. The chapter on the antiquities of the county shows many signs of careful revision by Mr. Peter. The most useful part of the book, probably, is the latter portion, which gives, parish by parish, a compendious sketch of parochial history. Mr. Peter says he has left the scanty history of Dissent in the county as in previous editions, "the times of the Wesleys and other eighteenth-century religious leaders being too near our own for it to be possible to get a clear view of them." This rather tries our patience; it is absurd to call it a reason for omitting what was much needed. However, on the whole, this new edition is certainly an advance on its predecessors, and must appeal to a large public. The index is fairly full, and there is a good map, but a table of contents would have been a very useful addition.

* * *

ROCHDALE JUBILEE: A RECORD OF FIFTY YEARS' MUNICIPAL WORK, 1856 to 1906. Edited by Lieutenant-Colonel (Alderman) Fishwick, F.S.A. Many illustrations. Manchester: *George Falkner and Sons*, 1906. Large 8vo., pp. 308 and Index (unpaged). A few copies for sale at 7s. 6d.

The greater part of the contents of this handsomely printed and produced and lavishly illustrated volume deals with matters—the progress of different departments of municipal work during the last fifty years—which hardly come within our province. But the introductory chapter, from the very competent pen of the historian of Lancashire, Colonel Fishwick, F.S.A., is an excellent sketch of the history of Rochdale from Saxon times to the grant of its charter of incorporation in 1856. In the remainder of the volume a series of chapters contains the story of fifty years' steady progress in municipal well-being and well-doing. We note with special satisfaction the attention paid by the Public Library to local literature. The collection illustrative of the history of Rochdale comprises no less than 1,260 books, pamphlets, etc., printed in or written by persons connected with Rochdale. There are also large scrap-books filled with local election and other placards. All municipal and parish libraries should make a point of collecting these fugitive but most valuable materials for local history. It is pleasant to see that an antiquary like

Colonel Fishwick, who has made so many and so valuable contributions to historical and archaeological literature, has also found time to serve his fellow-citizens faithfully and well in connection with the Library, Museum and Art Gallery; the old School Board (of which he was thirty-three years a member), and the new Education Committee; and other departments of municipal work. We congratulate him on his personal record, and also on the production of this handsome volume, in which, under his editorship, many contributors, mostly borough officials, tell the story of fifty years' municipal history. Nor must we forget to congratulate the borough which can show so splendid a record of devoted, public-spirited work on the part of so many of its citizens.

* * *

MEMORIALS OF OLD WILTSHIRE. Edited by Alice Dryden. With many illustrations. London: *Bemrose and Sons, Ltd.*, 1906. Demy 8vo., pp. x, 267. Price 15s. net.

Miss Dryden drives a strong team. This volume of the "Memorials" series is indeed one of exceptional interest. This is partly due, no doubt, to the archaeological wealth of the county—a wealth which we owe, as Mr. Edwards, in his introductory sketch of "Historic Wiltshire," says, "to the vast stretches of downland undisturbed by the plough or other methods of cultivation; and these downs are covered with camps, barrows, and earthworks, and strewn with implements of those early inhabitants who lived on the high ground at a time when Britain was largely forest and swamp." But besides this richness of the county, the exceptional value of the volume before us is also due to the fact that Miss Dryden has been able to include in her band of contributors some of those who write with authority on the subjects allotted to them. For instance, among the papers to which the reader will naturally turn first we may name the Rev. Dr. Cox's good, though all too brief, article on "The Royal Forests of Wiltshire and Cranborne Chase"; a rigidly condensed paper on "Malmesbury," by Mr. Harold Brakspear; Mr. St. George Gray's biographical sketch of General Pitt-Rivers, illustrated by a capital portrait; a careful and well-illustrated account of "Pre-Norman Sculptured Stones in Wiltshire," by the Bishop of Bristol; and Mr. J. A. Gotch's "Three Notable Houses"—Wilton, Longleat, and Longford. These papers, all good and authoritative in their several ways, are far from exhausting Miss Dryden's budget. "Pre-historic Circles," "Lacock Abbey," "William Beckford of Fonthill," "The Arundells of Wardour," "Marlborough in Olden Times," "Salisbury," "Bradford-on-Avon," and "Ancient Barns in Wiltshire," are among the other papers in this handsome volume. The illustrations are numerous and good, the index sufficient, and the general "get-up" of the book is most attractive.

* * *

THE ELEMENTS OF GREEK WORSHIP, By S. C. Kaines Smith, M.A. London: *Francis Griffiths*, 1906. 8vo., pp. vi, 154. Price 2s. 6d.

A brief but sincere welcome may be offered in columns more properly devoted to the study of antiquities themselves, to a treatise on the religious

cults which gave their origin to those antiquities. Mr. Kaines Smith is evidently an enthusiast on his subject, and that subject is one of profound interest. For the more we find out about the Greeks of Hellas, the more do they command of our wonder and praise. In presenting a wider audience than the members of his University Extension Classes, to whom his book is dedicated, with a review of the universal principles underlying the inception and development of "Greek Worship," the author shows that he sides with Professor Ridgeway, of Cambridge. And if some of the creeds of Cambridge were not deemed heresies at Oxford, such a study as that of Greek mythology would not be the fascinating pursuit it is!

Mr. Kaines Smith supplies the student with a wealth of good references in his foot-notes, and they themselves bear witness to the careful quality of his work. Whether acquainted with the Greek language or not, the reader may here learn "the latest information" about the origins—it might savour of irreverence to add, the births, marriages, and deaths—of those distinguished personages, Zeus, Athene, Demeter, and the rest, whom Phidias set in marble on the Parthenon, and who are figured on a thousand coins and vases. We have found particularly interesting the detailed description of the great Athene, with her many attributes and claims on human reverence; and it is quite in the modern spirit that Mr. Kaines Smith seriously describes Hercules as "a pioneer of engineering and sanitary reform." Whether the proposition that "the ideal works of the great sculptors were imaginary portraits of the gods, not cult images" (p. 88), is entirely sound, and the extent to which we may accept the statement that "it is in the mysteries of Dionysos and Demeter that the life principle of Greek religion is to be sought" (p. 135), are questions too large and too special to discuss here; but we can certainly find most clues to their solution in Mr. Kaines Smith's pages.

In default of an index, the book should have had a fuller and more detailed "Table of Contents," and it is to be hoped that several misprints and other blemishes, probably attributable to "Linotype" printing, will be absent from future editions.

* * *

The latest issue in the popular edition of Mr. Stock's "Book-Lovers' Library" (price 1s. 6d. net) is Mr. Lawler's capital little book on *Book Auctions in England in the Seventeenth Century* (1676-1700), the first attempt ever made to give a systematic account of the public sales of books which took place during the quarter of a century which followed the first English book auction—that of Dr. Seaman's library in 1676. Mr. Lawler is happy in the possession of materials almost unique for such a work, and his little book is of the greatest interest and use to everyone interested in the history and value of books.

Mr. Stock has also just issued a cheaper edition (price 5s.), very nicely produced, of *Proverb Lore*, by Mr. F. E. Hulme, F.S.A., a chatty book, which in pleasantly discursive fashion deals with proverbs from every possible point of view. It contains an extraordinary large and varied collection of popular sayings, and Mr. Hulme's discussion and comments are very readable.

Among the pamphlets on our table is a lecture on *The Royal Charters and Grants to the City of Lincoln* (London: *The Bedford Press*), which Dr. de Gray Birch, F.S.A., delivered recently before the Mayor and Corporation of that ancient city. The Corporation decided, just in time to save them from lasting damage, to have their ancient records overhauled and catalogued and carefully guarded against further destruction. Dr. Birch carried out this work, and in this lecture he gives an interesting account of the charters and other records and of their contents. We congratulate the Mayor and Corporation on having taken so wise and timely a step, and they must have congratulated themselves, as they listened to Dr. Birch's able lecture, on the future security of so valuable a collection. We have also before us Nos. 35 and 36 of the Hull Museum Publications (price 1d. each), one containing a quarterly record of additions, and the other an excellent address by Mr. Sheppard, the curator, on "The Relationship between Provincial Museums and Local Scientific Societies"—a fruitful topic; and an illustrated reprint from the *Essex Naturalist* of an interesting paper on "Straw-Plaiting: a Lost Essex Industry," by Mr. I. C. Gould, F.S.A.

* * *

In the *Architectural Review*, November, the bulk of the space is devoted to a most abundant series of excellent illustrations of the new City Hall and Law Courts of Cardiff—a fine block of buildings, happily isolated, and set against beautiful park surroundings. We have also received the *Berks, Bucks and Oxon Archaeological Journal*, October, with a long and very readable paper on "The Real Sir Henry Lee, of Ditchley," by Viscount Dillon; the *East Anglian*, July, with some remarkably quaint extracts from a Suffolk farmer's diary (1680-1729); *Scottish Notes and Queries*, November; the *American Antiquarian*, September and October; *Rivista d'Italia*, October, (see p. 471, ante); a portrait catalogue (chiefly musical, theatrical, etc.) from L. Rosenthal, of Munich; and book catalogues from W. N. Pitcher and Co., Manchester (including a good many so-called "occult" books), and K. T. Völcker, Frankfurt, mainly books relating to Genealogy, Numismatics, and Book-Plates.



Correspondence.

THE MOUNTAIN ASH.

TO THE EDITOR.

WITH regard to my article on the "Folk-lore of the Ash-tree," I have, in a letter from Mr. Keating, been courteously brought to task for quoting Johns in his *Forest Trees of Britain* (pp. 61, 62), and Lightfoot's *Flora Scotica*, 1777 (vol. ii., p. 641), to the effect that the common ash "is early in shedding its leaves." What I quoted is this: that "not only is the foliage of the common ash very late in making its appearance, and early in shedding it, but owing to the tenderness of its leaves, it sooner receives impressions from the winds and frost, so that in the wane of the

year occur wide blanks of desolated boughs amidst foliage yet fresh and verdant." Mr. Keating writes (November 1): "I have now had three ashes—common, not mountain—in my garden for ten years, and always find them among the last to fall; the chestnut is bare while they are still dense. At this moment they stand untouched, while the willows are nearly bare and the neighbouring beeches and chestnut have lost all their green." If, however, the context of my observations be considered, it will be seen that what I implied was that the foliage of the common ash is deciduous earlier than that of the mountain ash only when the latter is in its natural habitat, which is especially that of bleak and exposed situations. In my garden there is a small mountain ash, whose leaves (November 10) have nearly all fallen, and when they have fallen they lose their pretty yellow autumn tint and become a dirty brown of dead decay; but, then, my rowan-tree is not in the haunt which Nature has ordained for it, but in clay. The mountain ash likes a moist but not a marshy soil, and if well drained cares little whether the soil be sandstone or calcareous; but clay is so compact that it does not admit of a percolation of water sufficient for the healthy cultivation of the tree, which probably—I can only say probably, not having seen one at a high elevation at this time of year—in so far as it grows under the proper conditions of rocky, sandy, and well-drained elevations, does retain its foliage for a longer period than that which either the common ash or the mountain ash is capable of in the valley.

A propos of this tree having imputedly served as the umbriferous council-chamber of the gods, W. H. Ablett, in his *English Trees and Tree-Planting*, 1880, p. 338, says of the mountain ash that it is well adapted for giving shelter to slower growing trees, for, although of a deciduous order, the closeness of its branches soon affords shelter. It admits of being planted at a great height, where many other trees would not grow at all, and is the means of giving a valuable amount of shelter in bleak and exposed situations . . . its habit of growth is not influenced by prevailing winds . . . it would be found a most useful tree (in shrubberies and ornamental plantations) . . . both as affording shelter and for decorative purposes. . . . As a hedgerow tree to give shelter the mountain ash has no superior, while it also forms excellent coppice (pp. 339, 340).

There are two or three errors in my paper which I should be glad if I might take this opportunity to correct. Mr. S. O. Addy is not a clergyman; Mrs. Jackson should be Miss Burne; and Mr. Hartland's name was spelt without the "t," for all of which errors and omissions I beg to offer my sincere apologies. For the moment my memory failed me, and it was culpable to forget the great part which Miss Burne took in editing Miss Jackson's collections for *Shropshire Folk-lore*, a work of which, alas! I possess only Part III., but one which is always a source of edifying study.

J. HOLDEN MACMICHAEL.

Deene, Tooting Bec Road, Streatham, S.W.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

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